¶ The boke of good Maners.

BIBLIOTHECA BODLEIANA

Whan I consyder the condycyons & maners of the comyn people/whiche with outh enformacyon & lernynge ben rude and not manered lyke vnto bestes bru-tes acordynge to an olde prouerbe he ẏ is not manered is no man/for maners make man. Thenne it is requysyte and necessarye that euery man sholde vse good and vertuous maners. And to the ende ẏ euery man sholde haue knowleche of good maners. An honest man and a specyall frende of myn a Mercer of London named Wyllyam praat whiche late departed out of this lyfe on whos soule god haue mer-cy. Not lõge tofore his deth deliuered to me in frenshe a lytell boke named the boke of good maners. Whiche boke is of auctorite/for as moche as there is no thyn-ge sayde therin but for the mooste parte it is alleged by scrypture of the byble/or elles by sayenge of holy sayn-tes/doctours/philosophers/and poetes. And desyred me instãtly to translate it in to englysshe our maternall tonge/to the ende that it myght be had & vsed amõge ẏ people for the amendement of theyr maners & to then-crease of vertuous lyuynge. Thenne I at the requeste and desyre of hym whiche was my singuler frende/and of olde knowlege haue put my selfe in deuoure to accom-plysshe his desyre/and haue after the lytell connynge ẏ god hathe lent me translated out of frenshe in to our en-glysshe this sayd booke of good maners/beseechynge al myghty god that it may profyte and endoctyne bo-the ẏ reders and herers therof. For that is thentent of hym that was fyrste cause that broughte the booke to my hande and also of me that haue accomplysshed it/ prayenge all theym that shall rede & here it to correcte

where as they fynde faulte and to holde me excused of ȳ rude & vnparfyght engilysshe. And I beseche almyghty god that it soo maye be vnderstonden that all they that shall rede or here it / that they maye the better lyue in this present lyfe that after this lyfe they and I maye come to ȳ euerlastynge lyfe in heuen where as is Joye and blesse perdurable. A M E N

Here begynneth the table of a boke named & Intytuled the boke of good maners / the whiche was made and cōposed by the venerable and discrete persone frere Jaques le Grant lycencyat in Theologye relygyo' of the order of saynt Austyn of ȳ couent of Paris. The whiche boke is deuyded in to fyue partyes pryncypally of whiche the fyrst partye speketh of the. vii. deedly synnes and of the vertues oppositye. The seconde partye speketh of the state of men of the chyrche. The thyrde speketh of the state of prynces and lordes temporall & of all cheualrye. The fourth parte speketh of the state of the comyn people. The. v. parte speketh of the deth & of the daye of dome and laste Jugement / and how no mā ought to glorifye hym selfe of his estate.

¶ The fyrste boke speketh.

¶ Fyrste of proude men. Capitulo. Primo.
¶ How pryde blyndeth the vnderstondynge of the creature. Capi. ii.
¶ How humylyte maketh a man to knowe hym selfe. Capitulo. iii.
¶ How humylyte is agreable to god and to the worlde. Capi. iiii.
¶ How the creature oweth humbly tobeye god. Ca. v.
¶ How pacyence is the seconde vertue and ought to be had. Capitulo. vi.
¶ How wrath & hate noyeth the creature. Ca. vii.
¶ How no mā ought to stryue ne meoue noyses. ca. viii.
¶ How abstynence is the thyrde vertue and to lyue sobrely. Capi. ix.
¶ How abstynence is cause of moche good. Ca. x.
¶ The fourth vertue is chastyte / & how a man ought to lyue chastely. Ca. xi.
¶ How lechery causeth many euylles to happen. ca. xii.
¶ The fyfthe vertue is benyuolence agaynst enuye. Capi. xiii.
¶ The sexte vertue is dilygence agaynst necligence. Capi. xiiii.
¶ The seuenthe vertue is lyberalyte agaynst auaryce Capi. xv.
¶ How auaryce ledeth a man to an euyll ponte and maketh a man also to lyue in myserye. Ca. xvi.
¶ How ỹ estate of pouerte is agreable to god. Ca. xvii.

¶ The seconde boke speketh.

honorare ꝑ̄z ſp̄ūales

¶ Of men of the chyrche and of clerkes how the chyrche ought to be honoured and loued. Capitulo. Primo.

¶ How prelates and people ought to lyue chaſtely. Capitulo. ii.

¶ How they ought to teche and gouerne theyr ſubgetes and to gyue almeſſes. Capi. iii.

¶ How men of ỳ chyrche ought to preche and ſaye trouthe. Ca. iiii.

¶ How they ought to ſtudye & to lerne the holy ſcrypture. Ca. v.

¶ The thyrde boke ſpeketh.

¶ Of the lordes temporall whiche ought to be pyteous and mercyfull. Capi. Primo.

¶ How they ought to be of good lyfe & of good maners. Capi. ii.

¶ How they ought not to be couetous ne auaryceous. Capi. iii.

¶ How the prynces ought to kepe Juſtyce and maynteine it. Capi. iiii.

¶ How pryncez ought to be debonayre and humble. Capi. v.

¶ How they ought to be ſobre and chaſte. Ca. vi.

¶ Wherin the pryncez ought employe them. Ca. vii.

¶ How knyghtes ought to gouerne them. Ca. viii.

¶ The fourth boke ſpeketh.

Of the eſtate of the comunyte of the people. Capi. i.

¶ Of the eſtate of pouerte whiche ought to be agreable. Capitulo. ii.

¶ Of the eſtate of olde age wherin a mã ought to be ver-

tuous Capituls. iii.
¶ Of the estate of yonge people and how they sholde gouerne them. Capi. iiii.
¶ Of the estate of maryage & how it ought to be maynteyned. Capi. v.
¶ Of women how they ought to be gouerned. Ca. vi.
¶ Of vyrgynyte and maydenhede how it ought to be mayntened. Capi vii.
¶ Of the estate of women wydowes. Capi. viii.
¶ Of seruauntes how they ought to be mayntened in theyr seruyce. Capi. ix.
¶ Of them that ben euyll deyen ylle. Capi. x.
¶ Of fader and moder how they ought to teche theyr chyldren. Capi. xi.
¶ Of chyldren how they owen obeyssaũce and honoure to theyr parentes. Ca. xii.
¶ Of the estate of marchauntes. Ca. xiii.
¶ Of the estate of pylgrymes. Capi. xiiii.
¶ Of deedly synnes how they desyred deth. Ca. xv.

q debt reger filios

q pres z mres debt mst filios

¶ The fyrst the boke specketh.

¶ Wherfore noo man ough to glorifye hym selfe / and hyrke how the lyfe is shorte and lasterh but a whyle. Primo. Capitulo.

¶ Also how this present lyfe ought lytell to be prayfed. Capi: ii.

¶ Also how no man ought to doubte ne fere deth. ca. iii.

¶ Of examples by whyche it ought not to be doubted. Capi. iiii.

¶ Also how to thynke vpon dethe is a thynge moche

prouffytable. Ca. v.
¶ Also how none ought to be curyous of his sepulture. Capitulo. vi.
¶ The last chapytre speketh how a man ought to thynke on the last Jugement z daye of dome. Ca. vii.

¶ Explicit Tabula.

¶ The fyrste partye of this boke wherof the fyrste chappytre speketh of pryde. Ca. Primo.

Euery proude persone wolde compare hym selfe to god in soo moche as they glorifye thē selfe in the goodes that they haue. Of whiche thynges the glorye is due pryncipally to god ¶ And it is a grete abusyon whan the creature taketh pryde in hym selfe for the goodes that god hath sente hym for whiche goodes he ought to be ȳ more humble towarde god and the better to knowe and to serue hym deuoutly. Therfore sayth the prophete that god resysteth agaynst the proude folke whiche be fallen vylaynously. Amonge whome the fyrste was Lucyfer whiche for his pryde fyll fro heuen to helle and all they that consented to his synne. Semblably our fyrste fader Adam for the trespace of dysobeysaunce to god / and obeyed to the serpent sayenge / that he sholde be as god / and ete of the fruyte whiche was to hym forboden therfore he was put out of Paradyse / as it appereth in the booke of Genesis forthermore Agar the chamberer of Sarra was ryght proude agayn.e her maystresse / by cause of a chylde that she hadde by Abraham But synably she was put out for her pryde and her chylde also and no thynge was gyuen to her at departynge but lytell brede & water as it appereth in the .xvi. chappytre of Genesis. Also we rede how the pryde of nembroth and many other was a grete parte cause of many euylles & of the deuysyon of the worlde as it appereth in the boke afore sayde. And also after Noes flood were the grete gyaūtes ȳ whiche by theyr pryde enterprysed ȳ assaulte agaynste heuen and edyfyed the toure of Babylon &

therfore they were deuided in to many languages in ſuche wyſe that none vnderſtode other as it appereth in ỹ xi. chappytre of Geneſis. And as me ſemeth pryde ſourdeth but only of ſolye. For who ſo wel knoweth hym ſelf yf he be euyll he hath cauſe of grete humylyte. For all ſynne is ſhame & ſeruytude. And yf he be good he hath cauſe alſo of grete humylyte for the grace that god hath done to hym in ſo moche that he is good and agreable to god & to haue humylyte admoneſteth vs ỹ punycõn that we rede of thẽ that were proude / for we rede howe Pharao was ſoo proude that he ſayd he wyſt not who was god of Iſrael / & that he ſette nought ne helde not of hym as it appereth in the. v. chappytre of Exode / but fynably he was punyſſhed and drowned in the reed ſee and all his. ¶ Furthermore we rede how Amon for his pryde wold be honoured of all men. And was moche angry agaynſt Mardocheus a man ſoo named by cauſe ỹ he wolde not worſhyppe hym. But fynably the ſayde Amon was hanged on a galowes whiche he had ordeyned and made redy for to haue hanged on ỹ ſayd Mardocheus and the chyldren of Iſrael / as it appereth in the. iiii. chappytre of Heſter. ¶ Furthermore Abimaleche for his pryde dyde do ſlee hym ſelfe / for by cauſe that a woman had ſmyten hym he called one his ſquyer & bad hym to ſlee hym to thende that it be ſayd / that a wom̃ hath ſlayne hym as it appereth in ỹ. ix. chappytre of Judyth. ¶ Rede we not alſo howe Balthaſar was ſlayne for his pryde. And Nabugodonoſor was caſt downe fro his ſyege and torned in to a dombe beeſt / as it appereth in the. v. chappytre of Danyel. Anthyochus alſo for his pryde was gretely punyſſhed of god and ſmyten with

a dyseale of whiche he myghte neuer be heled as it ap-
pereth in the .ii. boke of Machabeus. And generaly all
proude men atte laste haue be ouerthrowen. Rede we
not how ỹ pryde of Nychanor was disconfyt & brought
to nought as it appereth in the fyrste boke of Macha-
beus the. viii. chapytre. And Absalon whiche wolde ha
ue taken the realme fro his father / was he not vylay-
nously slayne as it appereth in ỹ seconde boke of kỹges
the. xv. chapytre. Who made Pheton to falle but his
pryde / for he wolde gouerne the carte agaynst the coun
seyll of his fader Phebus / and therfore he fell dysho-
nourably / as Ouide recounteth in his fyrste boke Me-
thamorphoseos. Wherfore was the sone of Dedalus
drowned / but bycause he wold flee ouer hyghe agaynst
the techynge of his fader / as Ouyde recounteth. And
Dauid was gretely punysshed / bycause that he nom-
bred the people whiche were subgette to hym as it ap-
pereth in the seconde boke of kynges in the. xxiii. chapy
tre. Herode also whiche was rycht proude was smy-
ten of thangell as it appereth in the boke of thactes of
the appostles. And therfore our lorde Jhesu cryste wol-
de shewe to his dyscyples that pryde dyspleased hym /
he repreued them bycause they glorified them in saeyn
ge to Jhesu cryst. Syr in thy name some ben to vs sub-
gettes and thenne oure lorde Jhesu cryste for to with-
draw them fro theyr pryde / he alledged to theym the
storye a forsayd of the aungell Lucyfer whiche fylle fro
heuen to the ende that they sholde take there by exam-
ple / as it appereth in ỹ. x. chapytre of sayntLuke. And
me semeth that for to flee fro pryde we haue suffysaunt
examples in that whiche is to fore sayde. ¶ But yet a-

boue this it is good to be cõsydered how pryde is not all onely noyenge to the creature/but also his oppolyte/ ỹ is to wete humilite is ryght pleasaunt and agreable to god and to the worlde. And lyke as pryde ouerthrowseth the creature ryght so hũylyte enhanceth ⁊ lyfteth hym vp towarde god therfore sayeth the prophete that the byrgyn marye pleased moche god byeause of her humilite And dauid whiche was lest amonge his bretherne/was enhaunced aboue them all as it appereth in ỹ fyrst boke of kynges the.xvi. ca. Forthermore salomon had the royalme after his fader/⁊ neuertheles he was lasse and more ponge than his brother Adonyas/as it appereth in the thyrde boke of kynges ỹ.xxii. chapitre Manasses also whiche was lasse ⁊ ponger than Effrain his broder had the blessynge to fore hym as it appereth in ỹ.xxxviii.chapytre of Genesis. And generaly humylyte ⁊ meknes of herte maketh the creature to come to honoure. And pryde by reason ouerthroweth hym in ỹ ende and is to god amonge all other synnes moost dysplesaũt and is punysshed moost.

How pryde blyndeth the vnderstondynge of the creature.Ca. sexo.

Man for pryde knoweth nothynge of his myserye ne his fraynesse and weneth to be more perfyte than he is. And this wytnesseth the prophete sayenge that whan a man is proude he leeseth his vnderstõdyng ⁊ knowlege. And is lyke a beest whiche hath none vnderstõdynge by whiche it appereth that a man whiche wyl become wyse ought to be humble and to knowe hỹ selfe without wenynge that he be that whiche he is not

Constancius was so humble that he loued more them
that dyspysed hym than them that honoured hym and
there came a man that desyred moche for too see hym
for the grete renõmee of hym and also for the good that
was spoken of hym and synably whan he sawe hym
he began to saye by maner of wondrynge. O Constan-
cius I had supposed that thou haddest ben a grete mã
stronge and partyght and of synguler facyon but now
I se clerely that it is nothynge so of the. Than Constan
cius began to gyue laude vnto god In saynge I prayse
god & thanke hym of that whiche he hath gyuen vnto
the so good syght and so clere a knowlege of me. For ve-
ryly thou art onely he that hath well beholden me and
Juged clerely all the trouth of me. And therfore sayth
saynt Justyn in his fyrste Omelye vpon the gospell of
saynt Johan. Very humilyte or mekenesse is nothyng
grutche ne murmure ne to dyspyse ony other but to yel-
de thankynges to god of all that he sendeth. And the sa
me he recounteth that there was somtyme of a rethory
cyen demaunded whiche was the pryncypall cõmaun
dement in rethoryke whiche answered that it was wel
for to pronũce. And yf he had ben so demaũded an hon-
dred tymes he wolde as ofte so haue answered. Sem-
blably sayth saynt Justyn. yf thou demaundeste of me
whiche is the pryncypall cõmaundement in all the la we
of mandynde. I answere to the that it is to obserue me
kenesse and humylyte. And as ofte as thou shalt soo de-
maunde of me soo ofte shall I so answere ỹ. For humy-
lyte suffreth noo poynte of errour ne thentendemente
therof but engenderethe scyence and knowlege of trou-
the. And to this purpose sayth Ancelme in the. xxviii.
chappytre of his similitudes that humylite hath. vii. de

Good ma.

Superbia & ambicio si tas

greces. The fyrste is to knowe well hym selfe. The se-
conde is to sorowe for his synne. The thyrde is to con-
fesse his synne. The fourth is to knowleche that he is
a synner and enclyned to doo euyll. The fyfthe is for to
despyse all hym selfe. The syxthe is gladly for tendure
vylany. The seuenth is to reioyce of his humylyte.
¶And thus it appereth that humylyte engendreth ve-
ry knowlege. And therfore saynt Bernarde in his bo-
ke of the degrees of humilyte sayth that humilite is no
ne other thynge but a vertue whiche maketh a man ve
ryly to knowe hym selfe and to despyse hym. And for to
haue the same admonesteth vs saynt Austyn in the .xv.
Omilye vpon the gospell of saynt Johan. ¶We haue
sayth he an example of grete humylyte in our sauyour
Jhesu cryste the whiche for to saue and hele vs wolde
descende fro heuen and becomen lytell. And therfore yf
thou wyll not ensue and folowe thy humble seruaunte
at the laste thou oughtest to folowe thyn humble may-
ster and lord Jhesu cryste/the whiche sayth thus to vs
lerne ye of me my chyldren for to become meke and de-
bonnayr. For suche one am I humble and meke of her-
te whiche is wryten in the .xi. chapy of saynt Mathewe
¶This lesson that god hath shewed to vs in the exem-
playre that we ought to take in hym and in his dedes/
as sayth saynt Jherome in his .cxxvii. epystle. More
ouer we rede in scrypture how ambycyon and wyll too
domyne/hath be somtyme cause of many euylles/and
hath done soo moche that many haue gretely erred and
fallen grenously in ryght euyll synne. Ne rede we not
how Athalye for the grete desyre for to maystrye and re
gne dyde do slee all the seed of kynges/as appereth in ỹ
fyrste boke of Machabees the .xv. chappytre. ¶Roboas

Bern.

Aug.

Athaleye

also for couetyse to reygne dyde many euylles & regned
ryght euyll as it appereth in the thyrde boke of kynges
the.xiii. chapy. Semblably Abymalech regned ryght
malycyously & procured soo moche by his frendes that
he was chosen kynge / but fynably he slewe his owne
brethren / as it appereth ỹ.xix.chappytre of Judyth. Re
de we not also how Alquius for the desyre that he had to
be grete preest / the lawe murmured agaynst hym ỹ
was / as it appereth in the fyrste boke of Machebeus ỹ.
vii.chappytre. Also it appereth how ambicyon hath cau
sed many euylles. And in dede we rede how Jason for
to be grete preest of the lawe promysed to the kynge An
thiocus.CCC.lxix.marke of syluer. And sente Mene-
laus vnto hym for to be his moyen and his message.
Neuertheleſſe Menelaus dyde so that he gote thoffyce
for hym selfe / as it appereth in the seconde boke of kyn-
ges the fourth chappytre / wherfore it appereth how am
bycyon engendreth symonye. After we rede in the thyr-
de boke of kynges the.xviii.chappytre how that Jabyn
slewe his lorde for too regne after hym / but he regned
not but only.vii.dayes. Tholomeus also by his amby-
cyon falsely occuppyed the realme of Alexandrye. Neuer
theles it happed he deyed the thyrde daye after that he
was kynge / as it appereth in the fyrste boke of Macha
beus the.xv.chappytre. Adonias also sayd not he by his
ambycyon I shall regne after my fader / and yet it hap-
ped the contrarye / as it appereth in the thyrde boke of
kynges in the fyrste chappytre. For whiche thynges we
maye conclude how pryde and ambycyon maken a mã
to by come blynde & to lese entendement & the vnderston
dynge & by consequent do many synnes and euylles.

Roboas
Abymalech

Algus

2. Reg. 4.

Jabyn

Good ma. A.iiii.

AND whan a mā is humble thenne he knoweth that of hym selfe he hath no thynge but frayne[s]se pouerte & mysery. And therfore sayth ỹ appostle in the seconde epystle at Corynthios warnynge vs sayen ge my frendes preue your selfe my frendes knowe your selfe. And sayntAustyn in spekynge allone to god sayth lorde gyue me grace to knowe ỹ and to knowe my selfe. For yf I knowe my selfe. I knowe well that I ne am but asshes and rottynnes. And therfore Abraham / as it appereth i the. xviii. chapytre of Genesis sayth. Alas how dar I speke to god I that am but duste & asshes. ¶ And to this purpose sayntBernarde in his. xxvi. Omelye vpon ỹ Cantykes sayth I wyll examyne my soule & knowe my selfe lyke as reason wyll. For there is none so nyghe me as I am to my selfe. And therfore in olde tyme was wryten on ỹ gate of the temple these wor des that folowen. well to knowe hym selfe is the gāte of heuen as Macrobius reherseth in his fyrste boke. And Polieraticus in his thyrde boke the seconde chapitre re cyteth how somtyme there was herde a voys fro heuen whiche sayth that euery man ought for to knowe hym selfe. And the same sayth Juuenal and wytnesseth that the sayd voys sayd Gnoto solidos whiche is to saye kno we thy selfe. And sayntAustyn in the fourth boke of the Trynyte the fyfte chapytre sayth. I prayse theym that knowe the heuen and the erthe and that studye in sciences humayne But I prayse more them that kno we theym selfe and that well consyder theyr frayte and pouerte. Alas sayth sayntBernarde in the boke afore

sayd pryde deceyueth the creature and lyeth to a man in makynge hym to vnderstonde that whiche he is not and bryngeth a man vnto that / that he wene that his vyces ben vertues. ¶ And to this purpose sayth sayn̄t Gregory in his Moralites the. xxxi. boke that ỹ synner weneth that his obstynacyon be constance and that folysshe drede be humylyte his auauntrye he weneth be largesse and his slouth he called prudence and his Importunyte he nameth dyligence & thus he weneth that his synnes ben vertues. And therfore a man that wyll lyue holyly ought to examyne hym selfe and by reason wysely to chastyse hym self / as Hugh cõseylleth in his boke of the cloystre of the soule. And the prophete ysaye in his. xlvi. chappytre in sayenge to ỹ synner / ye synners aduyse you examyne your hertes and your thoughtes. ¶ Thus dyde a moche wyse prophete named Syrius ỹ whiche euery daye he examyned hym selfe how he had lyued and how he had thanked god of the good that he receyued and how of his synne he had repryeued & chastised hym selfe / as Seneca reherseth in his thyrde boke of Ire. Semblably thus we ought to do to thende that in knowynge our selfe we haue cause to meke & to humble oure selfe to warde god / and thenne all vertue shall engendre in vs. For humylyte is of all vertues foundement and rote. For the whiche humylyte to haue we haue many good and notable examples. As of dauid the whiche gretly meked and humbled hym selfe and humbly salewed the arke of god as it appereth in the seconde boke of kynges the. xvi. chappytre. The whiche dauid also receyued humbly Nathen the messager of our lorde Jhesu cryste / as it appereth in the chappytre after And hynably dauid sayenge that god wolde destroy his

people/as it appereth in the same boke the.xiii. chapy-
tre began to wete and accused hym selfe sayenge. I am
he that haue synned/take vengeaunce on me & not on
the people and synably he gate mercy. We ought also
remembre of the humylyte of the. iii. kynges ý honou-
red and adoured the swete chyld Jhesus/as reherseth
saynt Mathewe in the seconde chapytre of his gospell
the whiche humylyte was agreable vnto god. We rede
semblably of Achas not withstondynge that he was
ryght cuyll. Neuertheless whan he herde of the payne
ý he ought to haue he humbled hym selfe tofore god/&
gate mercy as it is wryten in the thyrde boke of kynges
the.v.chapytre. And Roboas by humylyte gate mer-
cy of god notwithstondynge that he was ryght cruell/
as it appereth in the seconde boke of Paralypomenon
the.xii.chapytre. Ezechias also by his humylyte gate
that god in his tyme toke no vengeaũce as it appereth
in the boke afore sayd the.xxii.chapytre. Nabugodono
sor also by his humilite gate agayn his restytucion/for
he that had ben destytute fro his realme and was by-
comen a dombe beest by cause of his pryde/was by his
humylyte restored in his former estate/as wytnesse the
Danyell in his thyrde chapy. Semblably marye Mag-
delcyne humbled her selfe vnto the feet of Jhesu cryste
in weppynge and wyppynge his feet with her heeres and
by the same she gate remyssyon of all her synnes. Also
we rede how the cyte of Nynyue sholde haue ben destro
yet. But by humylyte and penaũce they gate grace/as
Jonas reherseth in his.iii.chapy. By the whiche thyn
ges it appereth how humylyte geteth mercy. ¶ And in
dede Jacob by his humble spekynge appeased his bro
ther Esau whiche was angry wt hym & wold haue slay

ne hym as some saye. As the hystory appereth in Gene sis the.xxxi.chappytre. Wherfore also loste Roboas par te of his realme but by proude spekynge & ouerthwart ly as we rede in ỹ thyrde boke of kynges the.xii.chappytre. We rede also how the tweyne companyes eche of hyfty whiche came by pryde to Helye were destroyed by fyre/but the thyrde company of hyfty was kepte by his humylyte/as it appereth in the fourth boke of kynges the fyrste chappytre. By whiche it appereth euydently ỹ pryde is dysplesaunt to god/and the proude men were somtyme ryght gretely punysshed. But by humylyte the creature maye well gete grace and pardon of oure lorde god. ¶ Also we rede how the woman of Chananee by humble spekynge gate helth for her doughter as re herseth saynt Mathewe in his.xv.chappytre. ¶ And to this humylyte we haue example by saynt Johan bap tyste whiche lyued in deserte in ryght grete penaunce & veray humylyte and sayd hym selfe to be vnworthy to touche ỹ latchet of the shoo of Jhesu cryste. And he was clad with a Camels skynne as saynt Mathewe reher seth in his thyrde chapitre and by cause of this humily te he was enhaunced aboue al other & called more than a prophete. Semblably Helye was of ryght humble lyfe and therfore god enhaunced hym ryght gretely / & was the fyrste prophete for whome god began to shewe myracles/as it appereth in the fourth boke of kỹges ỹ fyrste the.xi.xiiii.and the.xvii. chappytres. More ouer the chyldren of Israell were repryfed by Holofernes. But tymable they humbled theym selfe and were saued as it appereth the tenthe chappytre of Judeth. And ge neraly and by humylyte the creature may gete of god that whiche he hath nede of/for whiche humylyte to ha

ne moche prouffyteth it a man to beholde & knowe hȳ
selfe as it is sayd in the begynnynge of this present cha
pytre.

¶How humylyte is agreable thynge to god and to the
worlde. Capi. ✠ iiii.

HUmylyte is moche pleasaunt to god & to ȳ worl-
de. For she wytnesseth of thomage that the crea-
ture oweth to do to his creatour naturally euery good
man hateth pryde wherfore it folowcth ȳ he loued hum
lyte. And verily we see in dede that a proude man may
haue no frende and the reason is this. For he maye not
suffre that an other be lyke to hym/but he wyll surmoū
te euery man/and so agayn sayth all amytee. ¶For as
Aristoteles sayth in the.ix. chapytre of Ethyques Amy
tee or frendeshyp requyreth semblaunce and some equa-
lyte bytwene them that so owen to loue. Alas pryde de-
uyded heuen/also pryde maketh many warres i ȳ worl
de. For wyll and desyre to regne maketh ofte many gre
te bataylles/& somtyme without cause put many man
to deth. Therfore the wyse man ought to humble his
herte for to be loued of god/& after of ȳ worlde and of so
moche as ȳ creature hath more of good and welth and
lasse of aduersyte of so moche he ought the more to hum
ble hymselfe and not tabyde the tyme of necessyte whan
he shall by force be humbled. Therfore sayth Arystote-
les that more it auayleth hym that humbleth hymself
by his owne wyll than to hym that is humbled by force
¶And therfore Seneca in his epystle too Lucylle. lxx.
sayth thus bryng thyselfe to lowe and lytel estate with
out to enhaunce thy selfe to thende that fortune make
not the to falle fro hye to lowe. Saye not ȳ naturyens
that ȳ lyon doth no harme to a man that hūbleth hym

selfe to hym and the wylde boze dethe no arme to a man that is layde on ꝑ erthe. And therfoze a man oweth by ryght to humble hym selfe foz to eschewe peryll. And to this purpose we rede how dydimus in his epystle sayd to Alexandze. Knowe thou foz trouth that god is redy to do to the moche good so that thou be not deceyued by thy pryde by whiche it appereth that pryde empecheth wytte and aduyse and maketh a man to lyue without pease of conscience. Foz hates and noyses be founded in pryde as in the rote of all enmyte. ¶ And to this purpose saye the naturyens that the thondres/lyghtnynges and the grete wyndes ben caused of some ertheiy thynges whiche ascende subtilly vp aboue by the rayes of ꝑ sonne & moze hyer than they ought to doo. But nature whiche may not suffre them sendeth thé agayn downe and in lyke wyse causen ꝑ thynges aboue sayd. Semblably it is of a proude man whiche is moost bostfull & full of noyses by cause that he mounteth moze hye than he ought oz sholde and in dede he falleth lower than he wolde/foz he maye endure no thynge of the woꝛlde/ne cesse not to despyse other. Therfoze sayth Prudence in his boke of subgeccyon of vyces/ꝑ humylyte adzesseth a man & maketh his lyse moze in a moynet in al his operacyons & to eschewe outrage. Therfoze reherseth Valerius in fourth boke that sythen that an other Valerius had be moche grete at Rome he put hym selfe frely in a ryghte lyteil estate/and lefte all pompes and all woꝛldly thynges and me semeth that all proude people ought to aduyse them vpon the hystoꝛyes and auncyēt exāples/the whiche shewe how humylyte enhaunseth the people and pryde ouerthzoweth them. Rede we not how Saull kepe nete/& Dauid shepes/and after we

re kynges. Constanstine also was ryght poore whā he
toke his wyfe Elayne and after was chosen Emperour
By whiche it appereth that the humbles haue ben en-
haūsed/but of proude folke what shall we saye I praye
the beholde what is become of the puyssaunce of Nero
whiche fylled with nettes of golde. where is the puys-
saunce of Pharao. Where is the myghty cyte of troye
whiche was so renōmed. Where is Babylon that was
so made in heghte. Certaynly all is come to nought for
pryde may not longe endure. What auayleth then pry-
de whiche ꝑ worlde somoche loueth. what is by come of
Arphaxat ꝑ proude kynge he was all vanisshed awaye
as smoke. What is by come of Agryppe and Julyen ꝑ
were so myghty. Fortune hath taken a waye fro them
all that she had gyuen them he is a fole that trusted in
her but peraventure thou shalte saye that thou mayste
well trust in thy wyt and in thyne hauyoure where as
is thy puyssaunce. Alas I praye the wylte thou adresse
the and consydere that no man ought to glorifye ne set
his herte in his sapyence ne in his wysedom. And herof
hast thou example of Salomon the wyse man whiche
afterwarde was deceyued so moche that he adoured
ydolles. And also Archytofell the wyse counceyllour of
Dauid synably he hange hȳselfe. And the wyse Cathon
slewe he not hymselfe. And Democritus also. And ther
fore it is grete folye for a man to glorifye hymselfe i his
wytte and connynge. And more ouer what auayleth
the yf thou be fayre. For Absalon was fayre/neuerthe-
les he was hanged vpon a tree. And also Tholyfaunte
for all the beaute of his vysage and his trethe is ofte put
to deth. And also the Gamaleon is moche fayre in his
lyfe but he is ryght foule in his deth ℞ then what auayl

leth thenne the beaute of this worlde. Thus euery persone maye see and well apperceyue that ther is no thynge in this worlde wherof we ought to haue pryde for to glorifye our selfe. ¶ And this consydered the kynge of Perse seynge his people and his knyghtes wept sayenge. Alas I see a ryght fayre companye. But it is pyte seen that in shorte tyme they shall be but erthe. Inlykewyse recounteth saynt Jerome that there is no thynge of the worlde that endureth. For we rede ỳ Jonynyan dyde grete payne for to bycome a kynge/but he dyed ỳ same daye ỳ he sholde haue be made kynge of ỳ realme of Perse. And Valentyne that was so ryche/ was by bledynge at the mouthe deed and quenched. And his sone Gracyen was betrayed of his owne people and slayne by one his enemye. Thenne it is but lytell glorye to seygnourye and to haue rychesses. And the same sayd the kynge Agryppe/ whiche is tofore named/the whiche in deyenge cryed w̄ an hyghe voyce. Alas my good people set no thynge by hauynge of rychesses/ for me ỳ am your lorde ye maye se me deye ryght poorely. And therfore Orace in his epystles sayth ỳ there is nothynge that better apperteyneth to a man thā lowlynes or lytell thynge/ for to a lytell thynge appertayneth lytell That is to wete humylyte/the whiche maketh agreable to god and to the worlde as tofore is sayd.*.

Howe the creature ought humbly to obeye to god. Capitulo. ✠ ✠ ✠

the commaundement of our lorde Jhesu cryste whiche god had gyuen hym. And therfore he fyl in grete pouer te & in to many myseryes / as wytnesseth saynt Austen in his .xv. On elye vpon ỹ gospell of saynt Johan. It is also well reason that ỹ seruaũt obeye to his mayster And consequently ỹ creatuys to god. ¶ And to this pur pose reconteth Valerye in his seconde boke how of olde tyme the knyghtes obeyed vnto the prynces vpon pay ne of deth. ¶ By moche more stronge reason we oughte to obeye to god with all our myghte. For as the scrypture sayth we ought more to obeye to god than to men / & yf we obeye vs to men / that oughte to be for the loue of god. Thus counseylleth vs thappostle. And certaynely moche good is fallen vnto them that haue humbly obe yeth god. ¶ And to this purpose recounteth saynt Gre gorye in his Dyalogue the fyrst boke the. vii. chapytre how saynt Benet had a dyscyple whome he commaun ded that he sholde renne vpon the water / whome he o beyed and was saued fro peryll. Thenne saynt benet de maunded hym yf he had ony fere of the water. And he answered hym that he had perceyued no water. ¶ And then saynt Benet thãked god for as moche as he had se ne this miracle for ỹ obedyence of his dyscyple. Saynt Gregorye also reherseth of a relygyous man whiche at commaundement of his abbote euery day by thre yere watred a pyece of wode all drye whiche was sette in the erthe. And yet he muste fetche the water a myle ferre / & bycause of the meryte of his obeyssaunce ỹ thyrde yere ỹ sayd tree flourysshed / and this hystorie reherseth Cas syan the fyrste boke of his collacyons / in whiche here counteth also how ỹ dyscyple of a ryght olde man at his commaundement wolde remeue a ryght grete roche &

aduysed hym not yf he myght doo it or not. For it suffy-
sed hȳ to obeye his mayster after his power. By ȳ whi-
che thynges it appereth how obedyence is agreable to
good for ȳ whiche to haue we haue example in nature/
as saye ȳ naturiens. The beestes obeyen to the lyon as
to theyr kynge and they dare not passe the cercle that ȳ
lyon maketh with his tayle. Semblably the bees that
maken hony obeyen to theyr kynge/and the Cranes al
so. And in nature we see many thynges semblable. Mo
re ouer in holy scripture we haue to this purpose many
examples. And verely we rede how Noe obeyed ryght
expresselȳ vnto god as it appereth in the. vii. chappytre
of Gene. and therfore he was saued fro the flood. Sem
blably the chyldren of Israell for theyr obedyence also
were kepte of god/as it appereth in the. ix. chappytre of
ȳ boke of Nombres. The appostles also lyghtly obeyd
to god in so moche that they folowed hym at hyrste cal-
lynge as recyteth saynt Mathewe in his. iiii. chappytre
And therfore aboue all people ben they enhaunsed in ȳ
chyrche and also in heuen. Semblably Abraham obe-
yed to god in so moche that he wolde haue sacrefyed his
owne sone and smyten of his heed atte the commaunde
ment of god/as it appereth the. xxii. chappytre of Gene-
sis. And therfore god promysed to abraham that of his
seed sholde be borne the sauyour of all the worlde. Ther
fore we ought more to obeye to god than to man/as it
is tofore sayd. And accordynge to this we haue exam-
ple of Mathathias whiche answered to ȳ messager of
the kynge Anthyochus sayenge/that yf all obeyed to ȳ
kynge Anhyochus yet he wolde not obeye to hym but
to god/as it is wryten in the boke of Machabees in the
seconde chappytre. We rede also of the seuen brethern

that hadde leuer to deye than to ete flesshe forboden
agaynst ỹ cõmaundemẽt of god notwithstandynge the
kynge cõmaũded it to theym/wherby it appereth that
they ought to be reprened that excuse them of the euyll
that they do for theyr maysters that so ꝛmaunde them
For suche is of noo value/by cause they ought fyrste to
obeye the commaundement of god/as sayth saynt Pe-
ter in the.v.chappytre of the Actes of thappostles. Mo-
re ouer for to obeye ought to enciyne vs the exemple of
the virgyne Marye/the whiche obeyed to ỹ wordes of
the aungell in sayenge. Lo the hand mayde of god late
it come to me as it shall please hym and after thy wor-
de. We rede also how Dauid notwithstandynge tha the
was kynge obeyed to his fader/as it appereth in the
fyrste boke of kynges in the.bii.chappytre. And the yon-
ge Thobye sayd to his fader that he was redy to obeye
to hym. And Cornelius Centurio was redy to obeye to
hym/whome god hadde ordeyned to be prelates and
mayster/as it appereth the.x.chappytre of the Actes of
the appostles. Also we rede how the Regabytes dran-
ke no wyne ne had no houses for to obeye to theyr fader
As Jeremye recyteth in his thyrde chappytre. By whi-
che thynges it appereth how obedyence was obserued
of the auncyent people/and that they that dysobeysed
were punysshed of god/as it appereth of the chyldren
of Israell the whiche were ouerthrowen in bataylle for
soo moche as they dyde agaynst the wyll of god and en-
tred not in to the lande of promyssyon whiche they de-
syred/as it appereth the. xxiii. chappytre of the boke of
Nombres. Jonas also was thrown in the see by cau-
se he dysobeyed to doo that god had commaunded hym
as it sheweth in the thyrde chappytre of Jona. And ther
fore we ought to obeye to god fyrste and after to other

creatures. yf we wyll eschewe peryll & please oure lorde Jhesu cryste as sayth saynt Bernarde vpon ỹ Canticles. The man is not worthy to haue ony good yf he knowe not ne obeye god. ¶And saynt Gregory in his Omely sayth that he ought to be mooste humble toward god and mooste enclyned to serue hym that hath receyued mooste goodes of hym / and yf he doo other wyse the goodes that he hath receyued shall be encreasynge of his payne atte the daye of Jugement. This wytnesseth Hughe the. viii. chappytre of the boke of the arke of Noe. And for to haue cause to remembre the good that god hathe done to vs we haue many examples in holy scrypture. Rede we not how Jacob after that god had sente vnto hym many goodes / he sayd. Syr J thanke the for the good that thou haste done to me. Of whiche J moche remembre as it is shewed in the. xxii. chappytre of Genelis. ¶Semblably dyde Dauid / as it appereth in the seconde boke of kynges in the. vii. chappytre. ¶And Danyell sayde / lorde thy name be prayse̅d and blessyd for the good that thou haste done to me / as it appereth in the seconde chappytre of Danyell. Semblably the apposthe sayne Poule in his epystles ryght ofte and contynuelly prayseth and thanketh god / as it is shewed in the fyrste chappytre of his epystle to the Romayns. ¶Rede we not also how the chyldren of Jsraell songen in louynge and praysynge god / by cause he had delyuered theym from seruytude / and that they hadde passed without ony peryl the reed se / as it appereth the xv. chappytre of Exody. Semblably the thre chyldren the whiche god deliuered from the furnays blessyd god ryght swetely and deuoutly / as it is wryten in the thyrde chapitre of Danyel / by ỹ whiche thy̅ges it appereth

how euery mā ought to humble hymselfe towarde god and to yelde to hym thankynges of the goodes that he hath receyued. And to this purpose Seneca in his .iiii. sorte and one epystle to Lucylle sayth to a man vnkynde no man ought for to saye noo thynge. ¶ Thenne we ought to take example of the chyldren of Israell ꝑ whiche after theyr byctorye of Syraza offred to god many gyftes in theyr sacrefyce / as it appereth ꝑ one ℞ twenty chapy. of the boke of Nombres. And after that they had ꝑ vyctorye of Syraza / and Delbore they beganne to synge in prayslnge / as it appereth in the fourthe chapytre of Judeth. Semblably whan as they had had the byctorye by Judas the Machabe agaynst Thymotheon they beganne to synge and prayse god / as it appereth in the seconde boke of Machabes the tenthe chapitre. We thynketh that they be ryght moche to be repryued that remembre not the goodes that god hath done for theym and that worse is after the mesure that god gyueth to theym moost good they become moost haultayn and the more proude they thynke not to take exãple at the good creatures / the whiche somtyme loued god the more by cause of the goodes ꝑ he gaue to them. Also we rede how Anne loued god and thanked god of the grace that she hadde to haue a chylde / as it appereth in ꝑ fyrste boke of kynges in the seconde chapytre. ¶ And whan the vyrgyne Marye had conceyued oure lorde Jhesu cryste she beganne for to magnefye god in sayenge. Magnificat anima mea dominum That is to saye my soule magnefyeth god as reherseth to vs saint Luke in his fyrst chapytre. ¶ And Zacharis whan his sone was borne that is to wete Saynt Johan Baptyst thenne he began to saye. Blessed be the oure lorde god

of Israell/whiche hath vysyted and hath redemed his people. Neuertheleſſe some there be that take hede to none other thynges but to haue good without takynge hede fro whens they come. And therfore fynably theyr goodes perysshe and come vnto an euyll ponte and yet not theyr tyme. Neuertheleſſe fynably theyr heyres ben pryued fro theym for the Ingratytude and not remembrynge frome whens that they came. Therfore ought euery man to beholde and take hede of that whiche he hath receyueth of god and so moche the more serue hym deuoutly and loue hym not only to god but also vnto his neyghbour hym ought to remembre the benefaytes and goodes that he hath hadde of hym. ¶ And herof we haue example of Thobye whiche offred ryght many grete gyftes to the aungell that hadde heled his fader and hadde delyuered hym fro the deuyll and kept hym from the fyshe that wolde haue deuoured hym. ¶ He supposed that the aungell hadde ben a man/ and therfore he offered to hym parte of his goodes/as et appereth the.xiii. chappytre of Thobye. And also Dauid semblably/humbly thanked theym that hadde serued hym/as it appereth in ỹ seconde boke of kynges the seconde chappytre. Helyas reysed the sone of the wydowe whiche hadde done moche good to hym/as it appereth in the thyrde boke of kynges the.xii.chappytre. ¶ And generaly all men of renomme and of good lyfe haue remẽbred the goodes that they haue receyued. And they that do other wyse be approued as people vnworthy to haue good/ỹ whiche maye be cõpared to ỹ bottellyers seruaunt of Pharao/the whiche anone had forgoten ỹ good that Joseph had done to hym in pryson/as it appereth in the. xl. chappytre of Geneſis. And to theym

whome dauid had done moche good whiche put them in payne for to delyuer hym in to the hãde of Saul his mortall enemye. Saul also had receyued many good thynges of Dauid & neuertheles he wolde haue slayne hym as it is wryten in the fyrste boke of kynges in the. xviii. chappytre. ¶ And Absalon pursued his fader Dauid whiche had done to hym moche good. For he hadde pardonned hym of the dethe of his brother and hadde kepte hym from banysshement. O what Ingratytude and what trayson of the sone to the fader whiche is shewed in the seconde boke of kynges .y. xv. chappytre. Of this Ingratytude or vnkyndnesse ben many entached in doynge euyl to theym that haue done to theym good or to theyr successours. ¶ Thus dyde the kynge Joab the whiche forgate the amyte of Joyada the preest of the lawe. For he slewe Zacharye his sone as it is wryten in the boke of Paralypomenon the. xxiiii. chappytre. And Amon the proude prctured the dethe of the chyldren of Israell the whiche hadden done too hym moche good and seruyces as it appereth in the seconde boke of kynges the. x. chappytre. ¶ O Ingratytude thou forgetteste benefaytes and makest a man vnworthy to haue good. And therfore of vnkynde people god complayneth hym in the fyrste chappytre of Ysaye the prophete in sayenge. I haue nourysshed chyldren and enhaunced them and they haue despysed me. And herof haue we many hystoryes of theym that despysed god after that they receyued good of hym. ¶ Rede we not also how oure lorde Jhesus cryste delyuered somtyme the chyldren of Israell from the handes and seruytude of Pharao and after they forsoke god and worshypped kalues of golde as it appereth in the. vi. chapy. of the boke of Nombres.

To the whiche chyldren of Israell god of heuen sente Manna in deserte & yet neuertheles they murmured/ as it appereth in the boke aforsayd the fyftene chapitre We rede also how god enhaunced somtyme Jeroboan and made hym lorde ouer tribus. And neuertheleſſe this was he that withdrewe the people fro ỹ seruice of god for it is so wryten in the thyrde boke of kynges the. xii. chappytre. Ananias also by the helpe of god surmoũted his enemyes. Neuertheles after he forsoke god and worshypped the ydolles/ as it is wryten in the seconde boke of paralypomenon the. xxb. chappytre/ and therfore the wysemen ought to aduyse hym wel of the goodes that he hath receyued and ought swetely to remembre them as it is tofore wryten.

Chow pacyence is the seconde vertue and it ought for to be had. Capituio. b.

The souerayne moyen for to surmoũt his enemye is to haue pacyence. And therfore sayth Plato that the rote of all phylosophye and of all sappyence is pacyẽce. And to this purpose Seneca in his. vi. epystle to Lucylle sayth/ we ought sayth he gladly to endure aduersytes. For by Impacyence we do non other thynge but to weye our euyll & make it gretter. And in dede the wyse men were ryght pacyent. As Sylleu the whiche sonde fyrste the lawes/ & was moche wyse & ryghte pacyent as recounteth Ualerius in his. vii. boke and epystre sette nothynge by ony sorow we ỹ myght happe to hỹ/ as reherseth Terquilyan in his Apologetyque & Quintylyan in his. x. cause sayth that payne is nothynge but yf it be to hỹ ỹ endureth it agaynst his wyll & yf he endure it gladly he maystreyeth fortune as sayth pru

dence in the boke of the subgeccyon of synnes. And Lucanus in his thyrde boke sayth that pacyence enioyeth in aduersyte and maketh a man to come to grete good in so moche that no man may greue ne noye hym. In lyke wyse sayth Macrobe i the boke of Saturnelles in ꝑ whiche he recounteth how Augustus the Emperour was ryght pacient not with standynge that there was sayd to hꝫ many vylonyes. And Valerius i his fourth boke recyteth how Syracusan was ryght pacyẽt whã Denys the tyraunt put hym out of his countre. And it happed for to haue recomforte he wente to the house of Theodore and abode ryght longe at the gate. The whiche thynge seynge Syracusan he sayde to his felowe. Alas I ought to haue good pacyẽce. For I haue made in tyme passed many other for to abyde at my gate. Semblably euery man ought to thynke whan there cometh to hym ony aduersyte ꝑ it is by cause of his synne. For by cause of oure synnes we ought gladly to endure and haue pacyence. And in dede pacyence awaketh a man and maketh hꝫ ofte to gete vertues & to by come good. As wytnesseth Valerius in his thyrde boke of Maximedepdos. Alas we se how many for to recouer helthe endure many payncs and receyue ofte bytter medycynes Then by more stronger reason we ought to endure aduersytes for to gete vertues and for to hele the soule.

¶ And therfore sayth Cathon that he may not by his puyssaūce surmount aduersytes but he helpe hym with pacyence. And to this purpose we haue exaumple of Socrates the whiche sometyme was ryght patyent / in suche wyse ꝑ none myght angre hym as Tullyan sayth in his boke of collacyons. ¶ And saynt Jerome in his fyrste boke agaynst Jouynyan recounteth how Socra

tes hadde two wyues the whiche were to hym full gre-
uous & full angry & dede hym moche harme but alway
he hadde pacyence and toke it all in gree/and sayd that
pacyence made no force of tormentynge ne to suffre har
me. Semblably we haue many examples of many per
sones ỹ whiche were ryght pacyent. Rede we not how
Ysaac was ryght pacyent whan his fader wolde haue
smyten of his hede for to haue sacrefyed hym/as it is red-
de in the.xxii.chappytre of Genesis. And Joseph was
ryght pacyent in the persecucõn of his bretherin whan
they solde hym/as it appereth ỹ.xxxvii. chapp.of Ge-
nesis. And Dauid was moche pacyent whan his sone
Absalon pursued hym/as it is wryten in the seconde
boke of kynges the.xvi.chappytre. And Thobye endu-
red moche pacyently the Iniuryes that his wyfe dyde
to hym and his frendes/as it is wryten the seconde cha
pytre of Thobye. Verely pacyence is ỹ very maystresse
of all aduersyte and is ỹ vertue by whiche a man maye
surmount fortune. And moreouer we rede that by pa-
cyence many haue goten moche good and by it haue
eschewed many euylles. Ye rede we not how Gedeon
by his pacyence & his humble spekynge repeased ỹ chyl
dern of Effrayn/as it appereth in the boke of Juges ỹ
viii.chappytre. Semblably the fayre & swete spekynge
of Abygaell repeased dauid whã he was angre agayns
ste Naball her husbonde/as it appereth in the fyrst bo-
ke of kynges the.xxv.chappytre. But Roboas by his
Impacyence and rude spekynge loste his dygnyte and
his seygnourye/as it appereth the.xii. boke of kynges
the.xii.chappytre. Alas what auayleth Impacyence/
but yf it be for to encreace worldes/but by pacyence we
maye gete victorye of our enemyes.

Good ma.

AS Seneca sayth. Ire troubleth the vnderstan
dynge of the creatures. And therfore it shold be
theyr prouffyte for to behold and take hede of themselfe
For as Seneca sayth yf an Irous man byheldc hym
selfe he sholde haue pyte of hym selfe As who sayth that
Ire or wrath gyueth affliccyon to hym that is angry.
And to this purpose Tullius in the procesſe that he ma
de for. Wartell sayth that Ire is auncyent in counseyll
¶And Epycure sayth that Ire accustomed maketh a
man to come out of his wytte. And burdius sayth that
Ire dohte more harme to hym that is angry than to
an other. Then ought euery man teschewe Ire. For
as sayth Cathon Ire engendreth dyscorde and all enc-
myte and causeth reason perysshe in the seconde boke of
Eneydos. Therfore sayth Thibule that they were mo-
che horryble that sonde fyrſt warres may ben deed euyl
ly and Ire hath soo moche done that many in despayre
haue slayne them selfe. ¶Recounteth not Ualerius in
his .ix. boke how Othus whiche after was named Da
rius was ryght cruell and moche Irous / in so moche
that he dyde do slee many good men and contryued ma
ny engynes terryble for to make men to deye / but fyna-
lly the cruelte came vpon hym selfe. For reason wolde
that he that is cruell sholde by cruelte be taste oute and
punysshed and therfore it is good to cõsyder what har-
me that cometh of Ire / as me semeth it is none other
thynge but a speche of rage / thus sayth Seneca in his
fyrſte boke of Clemence. Neuertheles I wyll not repre-
ue ỹ Ire of good men ỹ whiche ben worthy whã as they

seen harme done. For the prophete sayth a man may be wroth for harme and ylle that he seeth done wout syñe. ¶ And certaynely we rede how Moyses was angry agaynst the people by cause that they kepte the Mama agaynst ỳ cõmaũdemẽt of god as it appeareth the .xvii. chappytre of Exody. ¶ And also he was angry whan he sawe the people worshyp ỳ calfe in so moche ỳ he brake the tables of the cõmaũdemẽtes in castynge thẽ downe as it is wryten the .xxii. chappytre of Exody. And Neemias was angry agaynst them that dyde vsure / as it appereth the .v. chappytre of Neemie. By whiche it appereth that it is no faute ne synne to angry for dowgeof cuyll. And in dede saynt Austyn sayth that our lorde is angry agayust the synners in punysshynge theym and to this purpose we rede how god was angry agaỹst salomon by cause of his ydolatrye / as it appereth in the .iiii. boke of kynges in the .x. chappytre. And for semblable reason he was angry also agaynst the chyldren of Israell & putte them in the hande of Azaell theyr enemye as it appereth the fourth boke of kynges the .x. chapy. Semblably for ydolatrye god was angry agaynst Joab and agaynst his caytayne / as it is wryten the seconde boke of Paralypomenon the .xxiii. chappytre. We rede also how god was angry agaynst the chyldren of Israell by cause they dyde fornycacyon wt the doughters of Moab / as it appereth ỳ .xxv. chapy. of ỳ boke of Nõbres / by whiche thynge it appereth how that god is angry somtyme agaynst the synners But that is not Ireuocable ne Impacyence whiche troubleth the spyryte & the entendement whiche empecheth and letteth many a good thyng & maketh a man to come to many Incõuenyentes. He recoũteth not Valeri⁹ in his .ix. boke of

Good ma.

the cruelte of a Juge whiche made a bulle of braſſe and had ordeyned that ỹ euyll doers ſholde be choſed therin and there ſholde dye by famyne ỹ whiche thynge ſeynge Hanyball he condempned the ſame Juge to dye the deth to whiche he had condempned other. And neuertheles Hanyball was alſo ryght cruell in ſo moche that he made a bryge of ỹ bodyes of the Romayns whiche he had ſlayne vpon whiche he & his people paſſed ouer the ryuer of Golle / but at laſte the ſayd Hanyball was ouer thrown of his dyuerſaryes. For cruelte by reaſon muſte be truelly ſerued. And therfore no man ought for to be cruell ne to be Ireſull ne bere wrathe in his herte. For the Ire tourmenteth the Jrous and bryngeth hȳ to ſuche a poynte that he can not ne maye not conſente vnto reaſon. Alas what auayleth me yf I hate my neyghbur ſythen that in ſuche eſtate I may not pleaſe god ſythen I loue not hym whome I ought to loue / & alſo I may haue no pardon ne forgyuenes yf I forgyue not other. Rede we not how Iepte made peaſe with the Galadytes in ſo moche as that he faught for theym Notwithſtandynge that they had done to hym many euylles and moche harme as it appereth thy. vi. chapitre of Judyth. Dauid in lyke wyſe wolde not ſlee ỹ brother his enemye. And indede he dyde doo ſlee the two thowes that preſented to hym the heed of his enemy as it appereth the ſeconde boke of kynges the .iiii. chapy. Wherfore it appereth that no mā ought to haue Ire in his herte ne to bere wrath. But ỹ deuyl whiche is pryncipe of all deuyſyon by dyuerſe maners engendreth ỹ ſtrynes and noyſes. For ſomme hate all their neyghbours and ſomme hate by enuye other. Suche was the hate of the brethern of Joſeph whome they ſolde as is wry-

ten in the.xxix.chapytre of Genesis. ¶ Wher fore hated the Egypcyés the chyldren of Israell/but by cause thy be came grete and multyplyed/as it is wryten the thyr de chapytre of Exody. ¶ And Saull wherfore hated he Dauid/but for as moche that he sawe that he was wyse and moche byloued of ỹ people/as it appereth in the fyrste boke of kynges the.xvi.chapytre. And the fende by dyuerse maners soweth dyscorde and Ire/but he ỹ is wyse ought to bere no wrath/but desyre wele & good to euery man.

¶ How no man ought to stryue ne engendre noyses. Capi. viii.

By stryfe maye come noo good/but it engendreth noyses/whiche oftymes may not well be appeased. ¶ And therfore Cathon sayth to his sone/my sone ỹ oughtest to flee noyses and stryues. For moche people haue had harme by spekynge but by beynge styll and not to speke fewe or none haue had ony harme. ¶ And to this purpose sayth Juuenall in his.iiii.boke/ỹ stryuynge langage bereth venym in hym selfe and corrupteth good maners & empesshyth and letteth frendelhyp And me semeth that who that may haue pease by his lytell spekynge or beynge stylle hath no gretely cause to speke. For to speke well is a grete maystry/but for to be stylle and saye lytell is no grete payne/and oftyme scylence causeth to haue pease. And this wytnesseth Onyde in his boke of the arte of loue. More ouer by reason it well appereth that contencyon ne stryfe is no thynge worth. For yf thou stryue for to susteyne trouth & bonnte/it is no grete wysedome. For trouth & bonte susteyne

Good ma. C.iii.

therñselfe wherfore it ſuffiſeth to knowe wout ony thyn
ge to ſtryue. For who ỹ vnderſtandeth trouth ⁊ wyl not
conſente therto / by his ſtryue he ſhall not chaunge his
purpoſe. And yf thou ſtryue for falſe hede ⁊ for cuyll the
ſynne is moche grete ⁊ ſo leſeſt ỹ thy payne for of ſo mo
che as thou the more ſtryued of ſo moche thy falſe hede
more clerely ſheweth ⁊ this wytneſſeth a philoſopher
named Exenophon. And Seneca in his fyrſt epyſtle to
Lucylle ſayth that a man ſholde not ſtryue agaynſt a fo
le. And to a wyſe man for to ſtryue it is a folye. For the
wyſe man hateth noyſe and ſtryue and empeſſheth the
peaſe of hertes and cõſcyences. Therfore ſayth the wy
ſe man that fayre and ſwete ſpekyge maketh a man to
haue peaſe and frendes. Thenne is good to enquire fro
whens comen the noyſes and ſtryues and me ſemeth ỹ
they be ofte engendred of pryde. For we ryde how Ama
leche made warre agaynſt the chyldren of Iſrael / for
fere that he had to loſe his ſeygnourye / as it appereth
in the .xvii. chappytre of Exody. And ſomtyme the noy
ſes comen by Impacyence and by fyers wordes as it is
aboue ſayd by whiche it appereth that no thynge ought
to ſpeke is ſouerayne moyen for to haue peaſe ⁊ flee noy
ſes. Alſo we red how Saull dyſſymyled of theym ỹ
myſſayde or ſpaken cuyll of hym / as it appereth ỹ fyrſt
boke of kynges the .xi. chappytre. And Thobye ſayd not
a worde to his wyfe whan ſhe ſayd many Iniuyres to
hym / as it appereth the ſeconde and thyrde chappytre of
Thobye. In lyke wyſe ought the wyſe man to do in he
rynge without ony ſtryuynge.

Here ſoloweth the thyrde vertue whiche is abſtynen
ce ⁊ how one ought to lyue ſobrely. Capi. ix.

Lotonye is cause of many euylles & synnes/ and engendreth many maladyes bodely and ghostely. And therfore sayth Tullius in his fyrste rethoryque that attemperaũce is none other thynge but by reason to maystrye the flesshe & all corrupte desyre. And saynt Ambroye sayth that attemperaunce is a vertue whiche ruleth a man in that/that whiche he ought to do. And therfore the auncyent men lyued ryght sobrely. And to this purpose recounteth Egelle in his fyrste boke how Socrates was ryght sobre all his lyfe the whiche Socrates sayd that ỹ people ought to lyue for to ete but to ete for to lyue. And Lactence in his boke of veray odoracyon sayth that the Poetes calleden glotonye bestyalite. For a mã beynge a gloton lyueth without reason and without rule. And therfore Seneca in his boke of foure vertues sayth that men sholde ete without repleceyon and drynke without dronkenesse. For glotonye maketh a man lyghtly to falle in to lecherye. And to this purpose recounteth saynt Jerome agaynste Jonynyan how Galyen sayd that a man may not surely lyue but he lyue sobrely/the whiche thynge is very trouthe not only to ỹ body/but also to the soule. And therfore Socrates ete not but one tyme of the daye whan ỹ sonne wente downe/ as reconteth Agelle in the boke afore sayd. And Boece in the seconde boke of Consolacyon sayth that nature is contente with lytell thynge as who sholde saye that nature requyreth sobrenesse and abstynence. And to this purpose recounteth Valeri⁹ in his.ii. boke & sayth that the ancyent olde men lyued ryght sobrely to the ende ỹ they sholde be chaste in so moche ỹ the women of Rome dranke no wyne for the same cause. And Agelle in his

boke afore sayd recyteth how ỹ Romayns lyued rygh
sobrely and synguleriy at souper for then they ete lytel
or nought. Wore ouer Dydimus in wrytynge to Aly-
saunder sayth that the people of his contre were rygh
sobre and toke no refeccyon but after reason and after ỹ
necessyte of nature. And concluded fynably that they of
ỹ sayd cõtre had comunely no maladyes ne vsed none
other medecyne but of sobrenesse and of abstynence. By
the whiche thynges it appereth to lyue sobrely is a thỹ
ge moche profitytable to the soule and to the body and
by sobrenesse the body hath heith/and the soule lyueth
without synne. And therfore sayth Lucane that a man
ought to accustume hym to gyue to nature attẽperaun
ce & for to attempre his nourysshynge/ỹ whiche ought
to be without outrage & without dronkennesse. For glos
tonye is not al one but hath alwaye many synnes with
hym and certaynely by glotony a man leseth his wytte
and vnderstandynge and sheweth ofte his secrete folye
Glotonye maketh a man olde & sone to by come lothely
and foule. And by dronkennesse many stryues and noy
ses sourden and comen and maketh a man to be lyke a
dombe beest For as Gaulter sayth in his fyrste boke of
Alexandredos dronkenshyp is it the sepulcre of reason.
¶ And Ouyde in his seconde boke of remedye of loue
sayth that dronkenshyp buryeth the courage and wyll
of a man. For by dronkennesse a man bycometh as dede
and is of all poyntes not able to do well. And therfore
eche of vs ought dylygently teschewe glotonye for that
is the byce by the whiche the fende ouercometh a man
and warreth agaynst hym for of this synne he tempted
our fyrste fader Adã by whiche synably he was put out
of paradise/as it appereth in the thyrde chapytre of Ge

neſis. Semblably he wolde haue tempted oure ſauy-
our Jheſu cryſte ſayenge to hym. yf thou be the ſone of
god make of thoſe ſtones bꝛede/as it is wꝛyten the. iiii.
chappytre of the goſpell of ſaynt Mathewe. Mꝛore ouer
glotonye maketh a man lecherous. And herof we haue
example of Loth/the whiche by dꝛonkennelle deſoiled
and bꝛought his owne two doughters with chylde/as
it is wꝛytten the. ix. chappytre of Gene. Glotonye alſo
maketh a man dyſhonoured. And herof we haue exam
ple by Noe the whiche in his dꝛonkenes laye ſhamfully
on the grounde and ſhewed his membꝛes of nature/by
whiche he was ſcoꝛned of his ſone Tham/as it is wꝛy-
ten in ỳ. viii. chappytre of Geneſis. Alas by glotonye the
chyldꝛen of Iſraell were ſomtyme tempted & gꝛetely de
ceyued/as it appereth ỳ. xvi. chappytre of Exody. And
by glotonye Eſau ſolde his patrymony / as it appereth
the. xxv. chappytre of Geneſis. Rede we not moꝛe ouer
how Jonathas was cõdempned to deth / foꝛ as moche
as he ete a lytell hony agaynſt the commaundement of
his fader/as it is wꝛyten the fyꝛſte boke of kynges the.
xiiii. chappytre. By whiche it appereth ỳ glotonye hath
done moche harme. ¶ And certaynely we rede that the
Phylyſtes were ſlayne in etynge and dꝛynkynge foꝛ ỳ
houſe fyll vpon them/as it appereth in the. xvii. chapy
tre of Judyth. Semblably it happed to the chyldꝛen
of Job/as it appereth the fyꝛſte chappytre of Job. How
was Holofernes the ſtronge graunte ſlayne/but in his
dꝛonkenelle/foꝛ Judyth ſlewe hym whan he was dꝛon
ke/as it is wꝛytꝛn ỳ. x. chappytre of Judyth. How was
Symon ſlayne and his chyldꝛen/but in etynge & dꝛyn-
kynge/as it appereth the fyꝛſt boke of Machabees the
xb. chappytre. And Haman after that he had eten gꝛe-

tely and Joyously/he was after crucyfed/as it is wry-
ten the.ix.chaptre of Hester. Then me semeth that glo
tonyc is a synne chargeable and causynge a man to do
many euylles.

Chow abstynence is cause of moche good
Capi. l.

By abstynence reason ouercometh the flesshe and
taketh awaye all superfluyte. And the vertues
ben engendred and nourysshed. And to this
purpose we rede how Dyogene whiche was a wyse phi
losopher dyspysed habondaunce of vytaylles and in all
perfluytees. As Valeri⁹ recyteth in his.iiii.boke. And
therfore in wytte and in pacyence he was rycht renom-
med and gretely prayfed. And as saynt Bernarde sayd
in his Mysecrocosme. Abstynence nourysshcth the wyt/
and glotonye destroyeth it ☞ therfore somtyme all they
that wolde come to grete good lyued sobrely/as it appe
reth in many places of holy scrypture. And certaynely
we rede how god commaunded somtyme to ỳ chyldren
of Israell that they sholde lyue sobrely/and they sholde
kepe theym fro etynge of diuerse metes/as it appereth
the seconde chaptre of the boke of Leuytes. We rede
also how Moyses fasted.xl. dayes to thende ỳ god wol-
de gyue and graunte to hym the comune lawe wryten/
as it appereth in ỳ seconde chaptre of Exody. Sem-
blably Helye lyued rycht sobrely to thende ỳ he mypht
pphetyse the more wysely. And in dede ỳ aungell brou-
ght to hym brede and water and crowes two tymes in
ỳ daye brought to hym flesshe/as it appereth in ỳ thyr-
de boke of kynges in ỳ.xvii.chaptre/wherfore it appe

reth how the fendes whiche ben vnderstonden by the crowes desyres a man to glotonye and replecion of his flesshe/but the aungelles wyll that a man be sobre & rule hym by abstynence. ¶ Moze ouer we rede how god shewed to danyel mauy vysyons/the whiche lyued right sobrely/as it appereth ỹ. ix. chappytre of danyell. Semblably Anne serued god in fastynge & in prayers and therfore she prophecyed of Jhesu cryste ryght wysely as sayth saynt Luke in his seconde chappytre. And therfore somtyme they that deuoutely were consacred vyde by abstynence synguleriy dyuerse thynges which myght not be done in dronkennesse/as it is wryten the. vi. chappytre of the booke of Nombres. ¶ we rede also how saynt Johan Boptyst ete only hony sokles/as sayt Mathewe wryteth in his thyrde chapitre. And therfor he was enhaunced aboue all prophetes But now the tyme is comen that glotonye regneth. And therfore reason warreth agaynst ỹ flesshe and ouer cometh it in so moche ỹ lecherye is moche comune in this worlde/for ỹ nouryture of lecherye is glotonye & dronkennesse/but we ought to consydere how by abstynence we sholde elsewe many euelles/& to gete grete graces of god. And to this purpose we rede how the kynge Josaphat had somtyme victorye by cause he fasted & prechcd to other that they sholde faste/as it appereth in the seconde boke of Paralipomenon the. xix. chappytre ¶ Semblably we rede how ỹ chyldern of Jsrael were two tymes dyscomfyte of ỹ chyldern of Benyamen/but after they fasted and god gaue to them the victorye/as it appereth the seconde booke of Judyth. ¶ Semblably ỹ chyldren of Jsrael were dyscomfyte the Phylystees in so moche ỹ they bere awaye the Arke of god/but ryght sone

after the chyldren of Israell began to wepe and faste / & therfore god gaue to them victorye / as it appereth the fyrste boke of kynges the. iiii. and. vii. chapytre. ¶ And therfore sayth Thobye that prayer it good whan it is accompanyed with fastynge. We rede that Esdras preched penaunce to the people that wold demaunde pardon of god / as it appereth in the. iiii. chapytre of Esdra We rede also how Achab gate grace of god for to faste / as it appereth the seconde boke of kynges the fyrst chapytre. And semblably we rede of the cyte of Nynyue ỹ secõde chapytre of Jonas / by the whiche thynges it appereth how we ought to lyue sobrely for to gete grace & vertues. For as Arystotle sayth in his. xiii. boke of bestes. It is not prouffytable thynge for one to fatte hym selfe for ouer moche fattenes maketh a man sodeynly to deye as wytnesseth Constantyn whiche thynges is verray true and not only to the body / but also to the soule For glotonye fatteth a man and maketh hym to synne / and synably to deye cuylly wherby it appereth how abstynence is cause of moche good. ❧

¶ Here folowyth the. iiii. vertue whiche is chastyte / & fyrste how we ought to lyue chastly. Ca. xi.

MEn ought to lyue chastly. For chastyte maketh a man to lyue lyke aungelles and causeth theym lyke honeste. And therfore Dydimus sayd to Alexander that the people of his countre lyuyden chastely / and not only by vertues but also by honeste. But it is pyte of lecherye whiche is on this daye so comune & causeth people to go out of the waye and to languysshe in synne & in dyssolute lyfe. Alas they ought to take hede to the auncyent people. And to this purpose recounteth sayn

Jerome in his boke agaynst Jouinyan how Plato cho
se for to dwelle in a vyllage in the feldes named Acha-
denne / whiche was ferre from Athenes & fro all other
tytees to this ende that he myght eschewe lechery and
lyue chastely. ¶ And Tertulyen recyteth how Demo-
critus pulled out ꝑ eyen of his heed to the ende that he
sholde not se women / the whiche he myght not byholde
without synne / wherby it appereth that chastite ought
to be had. And also men ought teschewe wanton regar
des and beholdynges and therfore the byetoryens of ol
de tyme chose the deserres and places solytaryes for tes-
chewe lecherye / and to tende they sholde not see the va-
nytees of the worlde. And therfore sayth the gospell yf
thyn eye is cuyll or causeth the do cuyll thou oughtest
to take hym out and caste it awaye fro the. Alas worlde
ly and flesshely beholdynges and regardes haue made
of olde tyme many folkes to ouerthrowe. Rede we not
the men in beholdynge ꝑ women were moued to lechery
and therfore god punyssshed them by Noes flood / as it
appereth the. vi. chaptre of Gene. And the maystresse
of Joseph in beholdynge hym was moued to synne.
Semblably Dauid in beholdynge a woman whiche
wessshed herselfe was moued to lecherye and for taccom
pyssshe his synne he slewe her husbonde as it appereth
in the. ii. boke of kynges. Who deceyued Holofernes
but the beaute of Judyth / as it appereth ꝑ. xiii. chapy-
tre of Judyth. And who deceyued the two olde Juges
whiche desyred to haue Susanna / but theyr fals behol
dynges as it appereth the. iii. chapy. of Danyel / wher-
fore it appereth ꝑ who ꝑ wyll lyue chastly he ought to
torne his syght & regard fro women whiche myght en-
flyne his wyll to syne. And therfore sayth Quintelin in

his fyrste cause ꝑ all our lecherye is cause of our folysshe beholdynge and regarde. And Seneca in his boke of remedyes sayth ꝑ the eyen ben messagers of all vyces. And to this purpose recounteth Valeri⁹ in his .iiii. boke how somtyme in Rome was a ryght fayre ponge mā named Spurcyn the whiche for his beawte ꝑ women desyreden hym to synne / but whan he appereeyued the cause he cutte & made his visage all foule & lothely sayn ge ꝑ he had leuer to be foule than by his beawte he shol de cause other to synne. By this example ought they to take hede that ben fayre and semely. Moreouer the cha stete of the auncyent people is good to recounte. And to this purpose saynt Iustyn in his fyrste boke of the cy te of god recyteth how Marke surnamed marcelle was ryght chast and in dede whan he toke the cyte of Syra cuse he founde there fayre women and well arayed but he cōmaunded to all his people ꝑ none shold be so hardy to touche them for so to do it sholde be a gaynst the este te of good chevalrye. And Valerius in his fourth boke recounteth how Scypyon in the age of .xxiiii. yere toke ꝑ cyte of Cartage. And there was a ryght fayre mayde whiche was presented to hym to do with his pleasure / but he wolde not. For in so doynge it sholde be shame to true chevalrye / & therfore he made her to be delyuered to hym that sholde be her husbande whiche was pryso ner and that neuer had touched her / and because of the same fayre mayde he forgaf hym his raunson & made hym free / for certayne as me semeth this was a feate of a noble knyght. And for this cause from thens forthon he hadde alwaye the grace of the worlde and of all kny ghtes / but thus do nos now the nobles of this present tyme ꝑ whiche wene they haue done a fayre & grete fea

te whan they haue rauyſſhed and defouled a fayre mayden but in my Iugement it is vyle and a foule feate of a knyght. ¶ They ought to remembre of Lucreſſe the myrrour of all chaſtyte of whome recounteth Valerius in his .vi. boke how Tarquyn the ſone of Tarquyn the proude toke by force the ſayd Lucreſſe & accompyſſhed his foule wyll the whiche Lucreſſe on the morne called to her all her frendes & recounted to them the vylanye that was done to her & tofore them ſhe ſlewe her ſelfe/& by cauſe therof Tarquin loſte his ſeygnourye and then exiled themperours at rome/ for the Romayns ſayden that they had no nede of a lorde that made ſuche outrages/well it is trouth that of this ſynne ben cauſe bawbes both men & women the whiche eſtudye both nyght and daye how they may make a treate to cauſe other to do as they do or haue done in tyme paſſed/ ꝑ whiche reſemble to women of duche lande of whome Valerius recoũteth in the boke afor ſayd how they prayeden Marius that he wolde gyue to them leue for to go and ſpeke to the maydens that ſerueden ꝑ goddeſſe Veſta/and they made them ſtronge to make them enclyne and cõſente to the ſynne of lecherye/but bycauſe ꝑ they faylled of their entente/as deſpayred they hange all themſelfe And in trouth that is the ſalarye that belongeth to ſuche people.

¶ How lecherye cauſeth many euylles to happen. Capi. xii.

LEcherye is enemye to all vertues & to all good. And therfore ſayth Boece in his boke of conſolacyon that he is ryght happy the whiche lyued without lecherye/for lecherye is a ſwete maladye and bryn-

geth a mans deth without apperceyuynge his wytnes
seth Valeri⁹ in his .viii. boke whiche recyteth how So-
phonydes in his olde age sayd to one whiche demaun-
ded hym yf he were ony thynge lecherous / he answered
I praye ꝑ speke to me of other thynges for me semeth ꝑ
I haue had grete lycto?ye whan I may eschewe leche
ry by olde age for by lechery all euyll?s comen to a crea-
ture and all good thynges ben therby for?goten. Alas
what was cause of the destruccyon of the people of Sy-
chem was not ꝑ deuyolacyon of Dyna doughter of Ja-
cob the whiche wolde go see the dau?ces and she was ra
uysshed / as it appereth in ꝑ boke of Genesis the .xxxiii.
chapytre. We rede also how .ix. M. were slayne be cau-
se of lechery cõmysed in the wyfe of the Leuyte / as it is
wryten the .xx. chapytre of Judyth. ¶ And Amon was
slayne of Absalon his brother by cause he had defouled
Thamer his syster / as it appereth ꝑ .ii. boke of kynges
the .xi. chapytre. Abuer for his lechery knowe the con-
cubynes of his fader. yvoleth but sone after they were
bothe slayne / as it is wryten ꝑ .ii. boke of kynges the .iii.
and .iiii. chapytre. What was cause of Noes flode but
lecherye. ¶ What was cause of the destruccyon of So-
dome & Gomo?re but vnnaturall lecherye / as it is wry-
ten in the boke of Genesis. ¶ Who causeth Joseph to be
enpy?soned but the lecherye of his mayst?esse and ther-
fo?e he is wyse that eschewe?th this synne. For who that
wyll lyue chastely he ought teschewe the companye of
women and consyd?e that by women were deceyued ꝑ
wyse Salomon / the stronge Sampson / the grete Holo-
fernes / the prophete Dauid / the philosopher Arystotle
the poete Virgyle / and many other wyse men and ther-
fo? I wyll not mo?e blame the women than the men /

but for this wyll saye who wyll be chaste ought to eschewe the company of women. For to synne nature is sone enclyned and lyghtly accorded / the eschewe fulgence enseyneth and techeth vs in ꝑ seconde boke of his Macrologyes in sayenge that lecherye is moche foule & aboue other dyshonest / and is not decenaũt to a creature that wyll haue honour & worshyp. And certaynly Scippon the noble knyght hated so moche this synne that he defended in his countre bordelles and all dyshonest places But it is grete pyte that now all ꝑ worlde is full of places of suche vsages and ponge and olde people ꝑ moost parte gyue theym comunly to lecherye but they ought to consydere / this whiche Ouide sayth in his. vii. boke of Methamorphoseos / whiche sayth that lechery maketh a man to brenne in hym selfe. And the versefyour sayth that the loue of a women affebliſheth the body / mynyſſheth ꝑ rychesses / maketh a fayre man to be come foule / & at the last bryngeth a man to nought. And saynt Jerome in his boke agaynst Jouinyan sayth the loue of a woman maketh a man forgete reason & become a fole it letteth & hurteth good counseyll / it wyll not suffre a man to studye and maketh hym to thynke all folye / by suche loue a man troubleth hym selfe and atte laste hateth his body and his lyfe. And Seneca in his declaracyons in his fyrste boke sayth that it is an harde dethe that lecherye procureth for lechery e maketh to lese tyme / honour / and all goodes / and therfore in his. xiiii. epystle to lucylle sayth / kepe ꝑ well that lecherye be not in the / for a lecherous man is as a thynge al lost and certaynely in olde tyme the lecherous people were gretely punyſſhed. ¶ For as recyteth Valerius in his. vi. boke a man that of olde tyme mysdede in his marys

Good ma.

ge ought for to lose both the his eyen. And after ỹ old lawe a woman sholde be stoned to deth / wherfore it appereth that this synne was ryght displeasaunt vnto them of auncyente tyme / for of it cometh many cuylles and harmes as it is tofore sayd.

Here folowyth the .v. vertue that is to wete benyuolence and is agaynst the synne of enuye. Ca. xiii.

Amonge all other synes the leste excusable is the synne of enuye / by cause she hath no cause of her malyce in so moche that it hath displesyr of the goodes of other whiche doth to hym none harme. And the enuyous man reioyceth hym of the harme of his neybour. And the doctours saye and synguleriy saynt Gregory / that the synne of enuye is of so grete malyce that tofor god it maye haue none excusacyon for his alegement whan it shall come to the day of Jugement and that it is so it appereth in consyderynge the condicyon of other synes agaynst enuye for yf I demaunde of the proude de man fro whens cometh his pryde he may somwhat excuse hym in sayenge ỹ he is proude bycause of ỹ goodes and of the honours that he hathe in this worlde. And yf I demaũde of the Jrous man wherfore he is angry and wroth / he maye excuse hym in sayenge that it is for the wronge that is comen to hym. Ryght ouer the lecherous maye saye that the temptacyon of women made hym to synne. And also the auaryceyous maye saye that he fereth that his good may faylle hym and therfore he maye coueyte and kepe his good. But yf I demaunde of ỹ enuyous fro whens cometh his enuye he maye not excuse hym ne gyue cause of his malyce for enuye is none

other thynge/but to haue dysplesaunce of the welfare of other and reioyceth in the persecucyon of theym that neuer dyde hym harme/but enuyous hope may saye ỹ he hath cause to haue displesyr seen that suche good is to hym preiudycyable/and what hope sholde he haue of the sayd good yf he hadde it not. ¶ And to this purpose I answere ỹ in suche a cas it is not propyrly enuye but it is pryde in auarice/in so moche that thou desyrest the goodes of other/but enuye propyrly is whan one is angry of the good of another that is not to hym preiudycyable/or whan one reioyceth of the hurte of them that neuer dyde hym harme/wherfore it appereth ỹ ennye is a synne ryght malycyous syth it hathe none excusacyon as to fore is sayd. And therfore Oracius in his epystles sayth that the enuyous wexeth lene for ỹ good of other & nourysseth & wexeth fatte of ỹ mysery and pouerte that cometh to his neyghbours. O fals enuye what harme & euyll hast ỹ done/& how moche people hast ỹ destroyed. By the Cayn slewe his brother Abell as it appereth the thyrde chapytre of Genesis. By the enuye Joseph was solde of his brother the whiche myght not se the loue ỹ his fader had to hym/as it is wryten in the boke afforsayth. O enuye by the Saull persecuted dauid thynnocent by cause ỹ Saull had dysplesyr of the prayssynge and laude of dauid/as it appereth the fyrste boke of kynges the.viii.chapytre. Who made danyell to be persecuted but only enuye/as it is wryten the.vi.chapytre of danyell. Who caused our sauyour Jhesu cryst to be cõdẽpned to deth & to deye wongfully but enuye of the Jewes/the whiche myght not se the goodes ne the myracles that he dyde dayly/as recyteth saynt Luke in his.xix.chapytre. O euyll enuye

thou haste caused many euylles and harmes by thas
men myssaye the one to the other & seke many maners
for to noye and greue theyr neyghbours. By the enuye
Archytofel despayred. For whan he sawe ỹ Thusy was
wyse and he gouerned well that whiche was commyt
sed to hym. Thenne Archytofell by his ryght grete en
uye despayred & hange hymselfe/as it appeth the.iii. bo
ke of kynges the.xvii. chapytre. ¶By the enuye saynt
Stephen was stoned to deth / for ỹ Jewes myght not
here the wysdome and ỹ doctryne that saynt Stephen
had/as it appereth in thactes of thappostles ỹ. viii. cha
pytre. What caused stryse bytwene Dauid and Saull
but enuye/for Jonathas excused Dauid / and therfore
Saull was angre bycause of thenuye ỹ he had agaynst
hym/as it is wryten ỹ fyrste boke of kynges the.ii. cha
pytre. Wherfore was Anthyocus wroth whan he her
de saye that Judas Machabeus had many victoryes
certaynely enuye made hym angry/as it appereth the
fyrste boke of Machabes the.iii. chapytre. ¶Wherfore
was angry Benacheryb whan he herde saye that the
walles of Jherusalem were redefyed no thynge but en
uye / as recyteth Neemye in his .iiii. chapy. wherby it
appereth that enuye is a ryght greuous maladye & cō
trary to nature/for nature desyred good/& euery creatu
re naturally taketh pleasure in good thynges but enuye
tormēteth hym whan he seeth ony good thynge happē
And therfore sayth Marcyall that enuye doth moche
harme to thennyous / for she holdeth the herte and the
mynde in grete melancolye and maketh his colour to
were pale. She dryeth the body and maketh hym ofte
to syghe it speketh euyll alwaye of other & can not saye
well. Enuye serueth alwaye maner for to destroye an

ether / verely enuye maketh a man lyke and semblable to the sende of hell whiche may not suffre ne endure the creature to do well. Somtyme for enuye the Caldeans accused ryght cuylly the Jewes / as it appereth the. iii. chappytre of Danyell. Jichyn by enuye spake cuyll of the preest of the lawe named Demetrius / as it appereth the fyrste boke of Machabees the. xvi. chappytre / & generally enuye desyreth alwaye to myssaye of other & desyreth alwaye the hurte & harme of his neyghbours & of his good he is wroth angry / as it is afore sayde. O enuye thou arte doughter of pryde thou mayst not see thy semblable / thou desyred to se the people in mysery and thenne thou delytest the whā thou seest thy neyghbour wepe & wayle verely enuye thou art of ryght falle nature. For by ỹ neyther of the may come ony prouffyte neyther in this worlde ne in that other and of other synnes it is not so. For the lecherous by his synne geteth other whyle a frende or loue. And the coueytous man by his syñe often geteth rychesses & worldly good The neclygent by his slouthe oftymes hath pease bycause he entremedleth of no thynge. And the proude man is ofte prayled. The Jrous man is often doubted. And the gloton hath a desyre & appetyte of his metes. And thus all ỹ synes haue some pleasyr sauf ỹ falle enuye / the whiche is comunely heuy and sorowfull and maketh a man to languysshe in payne & in displesaunce without to haue rest of herte ne of conscyence. ¶ To this purpose recoũteth Valeri⁹ in his. vii. boke how Fabyen was ryght enuyous. For whan he sawe ỹ he must gyue the halfe of a certayne nombre of vessellys to another man / he made eche to be deuyded and departed in to two pyeces / and so the vessellys ne prouffyted nothỹ.

ge to hym ne to that other. By whiche it appereth how enuye dothe his owne hurte and dommage for to do to another harme and dommage and thus for to do is the condycyon of the deuyll/the whiche wolde that all sholde be dampned. And neuertheles so many mo of people that ben in helle/so moche more shall he haue of payne to torment them & the grete payne he shall endure.

¶ Here folowyth the. vi. vertue called dylygence/whiche is agaynst the synne of neclygence. Ca. xiiii.

As the scrypture sayth god gyueth the crowne/that is to wyte the glorye of heuen to them that wake & ben dylygent and a man is not worthy to haue good whan by his neclygence he leseth his good/ý whiche by his dylygence he myght gete. And therfore persius in his Satyres sayth that a man neclygent is as a lande that is barayne. So then the slaper ought to awake & consydere that whiche is to be done & without delaye he ought to execute it. For as Vyrgile sayth in his Bucolyques/that late he cometh to werke that neuer deserued well his hyre ne his rewarde. ¶ And the phylosopher sayth ý a man neclygent is as a deed man and in dede neclygence is none other thynge but the desyre of myschaūce. Well it is trouthe that many ben dylygent for worldly goodes to gete and to haue. But as touchynge the goodes of the soule they ben ryght neclygent/as ben they that nyght and daye laboured for to gete theyr temporall lyfe/but for to gete vertues they wyll not laboure nor put therto theyr mynde/neyther oure ne daye and thynke not but on the body & forgete all ther soule. This neclygence is moche for to be repre-

persius

fogile

ued. For it is better to be dylygent for the welth of the
soule than so moche only to thynke on the body the whi-
che is myserable and full of rottynnesse / well it is trou-
the that dilygence is moche to be praysed whan it hath
thought of the body and of the soule and the man is not
worthy to lyue the whiche by necligence slepeth in his
synne and dyeth in pouerte for not withstandynge that
pouerte is good whan it is voluntarye. Neuertheles
he is moche to be repreued the whiche by his necligen
ce & slouth is poore and myserable by the whiche it ap-
pereth that dylygéce is moche to be praysed that remé-
dyeth bothe the body and the soule. And therfore sayth
the prophete. I haue slepte and after I am awaked by prophet
whiche he gyueth vs to vnderstande how we ought to
be dylygent and wake ourselfe for to prouffyte in weie.
And therfore the appostle in wrytynge ad Thymotheū paul
sayth. Awake thyselfe that slepest and god shall enlu-
mine the with his grace. For the slepers and them that
ben necligent heuen is not ordeyned / but for them that
ben dylygét for to do well as longe as they lyue in this
present worlde. And to this dylygence ought moche en-
clyne vs many auncyent hystoryes / by the whiche it
appereth how necligence hath ben cause of many euyls
les and Inconuenyentes. Rede we not how dauid
was in his house ydle / and therme he was tempted of
the synne of lecherye in so moche that he accompiysshed 2. reg. 5
a ryght grete dyshonour / as it appereth the seconde boke
of kynges the fyue chapytre. And therfore sayth
Ouyde in his fyrste boke of remedye that ydelenesse and
necligences ben the nourrysses of the synne of lecherye /
Muyneslyen sayth that synne naturally commaūdeth Quithlian
Almen to be ydle. And therfore Cathon sayth resonably Cathon

to his sone/kepe the well that thou be not negligent ne slepe. For longe reste nourysheth synne & vyces. And to this purpose we haue many hystoryes how in slepynge many euylles ben happened. Rede we not how Thobye in slepynge ware blynde & loste his syght/as it appereth the seconde chapytre of Thobye. Ysboseth loste his Realme in slepynge/as it appereth in the.ii. boke of kynges the.iiii. chapytre. Sampson in slepynge in the lappe of his wyfe loste his heeres taken and enchaued and fynably loste his ysse/as it appereth .h.xvi.chapytre of Judyth. And therfore sayth the wyse man in his.vi.chapytre. Thou negligent awake the for thou mayste not longe slepe as who sayth the lyfe is shorte. ¶And therfore we rede how Jacob repreued his chyldren of negligence/as it appereth the.xxiiii.chapitre of Genesis. And our sauyour Jhesu cryste repreued his dyscyples of negligence in sayinge yf haue not mowe wake an houre with me/as sayth saynt Mathewe in his. xxviii.chapytre. By whiche it appereth how negligence is moche to be repreued. ¶To this purpose we rede how they that sewe the good seed begonnen to slepe/& thenne came the enemye that sewe the euyl seed that is to saye the cockyll/as sayth saynt Mathewe in his.xiii. chapytre/by whiche is gyuen to vs for to vnderstande that we ought to wake yf we wyll prouffyte in our good werkes the whiche ben vnderstanden by the good seed ¶For as the gospell of saynt Mathewe sayth in his.xv. chapytre the fyue maydens that slepte were not receyued in to heuen. But ye fyue that waked were receyued in/by whiche it appereth that we ought to wake/ye is to wete to entende to good werkes and to do well/for verely they slepe/the whiche without repentaunce aby

de slyll in theyr synne. Ne rede we not how the Naturyens saye that the venym of a serpente named Aspide is of suche a condycyon / that he maketh the man that drynketh it to slepe / & in sleppynge to deye. Of suche condycyon is the synne of neclygence / for it maketh a man to slepe by neclygence / & in slepynge is man often dampned. For by defaute of a man wellyd aduyse hym selfe oftentymes he deyeth ryght euylly. To this purpose saythe Ouyde in his fyrste boke of Methamorphoseos how Argus had an hondred eyen / & neuertheles Mercurye by ỹ sowne of his floyte brought hym a slepe and thenne in slepynge made a cowe to be taken fro hym named yo / the whiche Jubyter had delyuered to hym in kepynge / and by cause of his neclygence Argus tofore sayd was slayne and loste. Semblably there ben many that haue an hondred eyen for they se ryght clere & haue good wytte and vnderstandynge. And neuertheles Mercurye / that is to saye the worlde often drynketh theym a slepe. And thenne thyr cowe / that is to saye theyr flesshe is loste / by whiche synably man is ryght often dampned and deyeth myserably / but somme maye saye that they sholde be dilygent yf they were waked & solycyted for to do well. To this purpose I answere that there is no synner so grete but yf he be all obstynat / but that he hath somtyme remorse of conscyence that waketh hym and admonesteth for to ryse fro synne And to this thou haste experience somtyme in thy selfe whan reason caused the somtyme to syghe and to haue a displeasyr of thyn euyll lyfe. Thenne thy conscyence Jugeth the and dampneth the whan thou sayest / alas I haue done and commyssed suche euyl and suche synne it displeaseth me thus me semeth that this conscyence

that thus awaketh vs may be lykened to the muſtelle of whome recounteth the naturyens that yf a man ſlepe in a ſhadowe place in whiche there as is a ſerpente/ thenne the muſtelle awaketh the man to the ende that the ſerpent hurte hym not neyther greue hym not. Thus doth reaſon and conſeyence whiche often awaketh vs. But many there be the whiche abyde not in a good purpoſe or in a good thought whan theyr conſeyence hath awaked them the whiche done as dyde Uirgile whiche ſlewe the flye that pryckyd hym in his forhede & awake hym by his pryckynge. And neuertheles Uirgile had be ſlayne of the ſerpente the whiche was by hym yf he had not ben awaked. And thenne it dyſpleaſed hym of that whiche that he had ſlayne ỹ flye that had done to hym ſo moche good. By whiche it appereth ỹ the good thoughtes whiche awake and ſtyre vs to do well / we ought not to flee nor forgete theym but we ought dylygently to wake to do well for to eſchewe the peryll of the ſerpent / that is to wete of the fende our enemye whiche alwaye purchacheth our deth.

Here folowyth the. viii. vertue the whiche is lyberalyte & that is agayn̄ſt the ſynne of auarice. Ca. xv.

Lyberalyte is the moyen for to gete frendes for to lyue in goodlufty ſaunce / for the lyghe laſſeth not bycauſe it lyghteth ouer all the houſe. In lyke wyſe the goodes of a lyberall man laſſen not by ỹ whiche many haue parte therof. And this wytneſſeth Dydimus in weydynge to Alexaunder the whiche Alexander gate many Romayns more by lyberalyte than by ſtrengeth And to this purpoſe ſayth Boece in his ſeconde boke of

consolacyon that the goodes ben happy the whiche do-
ne good to moche people. And Cassyodore in the .xiii.
yppystle sayd that a man ought gladly to gyue / for lybe-
rallyte causeth not ỹ good to be lasse. For notwithstādyn
ge that a man haue the lasse for the tyme or whyle. Ne-
uertheles that lasse suffyseth hym as well as the more
or elles he were not lyberall & sythen that a man hathe
suffysaunce after the gyfte as afore / it folowethe that he
is as ryche as afore / well it trouth that many saye that
they be lyberall / the whiche ben not for suppose ỹ they
gyue. Neuertheles it is somtyme folyly & outragously
and outrage ought not to be approued. Thenne lybe-
rall suffysed not only to gyue / but hym byhoueth by rea
son & wysely to dystrybute his goodes. And this wyt-
nesseth Cathon sayenge to his sone take hede & se who-
me thou gyuest & not only to whome but also thou ou-
ghtest to beholde how moche whan & how. And to this
purpose speketh Tullius in his fyrst boke of offyces in
sayenge that a man ought to gyue to hym that hath ne
de without hope of vayne glorye or hauynge ony other
benefayt. And the gyuer ought take hede yf he be wor-
thy to whome he gyueth. As enseygeth Macrobe in
his boke of Saturnelles / but comunely men gyue to
them ỹ be not worthy and to theym that haue no nede.
As wytnesseth Therence and Marcyall / but as they ỹ
so done in so doynge haue no merite ne grace towarde
god / so euery man ought to be aduysed ỹ wyll bercly be
large & lyberall & beholde ỹ maner of gyuynge & ỹ cyr-
cumstaunces. And synguleriy yf his gyfte ought to be
agreable vnto god hym behoued that his largesse co-
me of a partyghte herte. ¶ For as Varro sayeth in his
sentences the gyfte is more agreable after the affecty-

Good ma. E.ii

on of the gyuer than after ỳ gretenes of the gyfte. And
herof we haue an example in the gospell of sayntLuke
And also sayntIerome recyteth in the prologue of the
Byble sayenge that more was acceptable to warde god
thoffrynge of the poore wydowe the whiche offred but
a ferthynge than was the gyfte of the ryche kynge Cre
sus the whiche was ryght ryche & kynge of Lyde / the
whiche offred grete gyftes and many markes of golde
& syluer. And the reason was this for the poore woman
presented her gyfte by more gretter deuocyon than dy-
de the sayd kynge. Seen that she gaue all that she had
but the kynge aforsayd after his gyfte abode ryche and
myghty. By whiche it appereth that more doth good
affeccyon than doth the gretenes of the oblacyon. Mo-
reouer we rede how many by liberalite haue goten gre
te renõme and grete seygnourye. ¶ And to this purpo-
se sayth the hystorye of Alexander / that Alexander con-
quered many realmes more by his franchyse & lyberas-
lyte than he dyde by his strength. And was so moche ly
berall / that the seruauntes of his enemyes came for to
dwelle with hym / and lefte theyr lordes and theyr kyn-
ges for to seruer hym. Semblably we rede of salomon
how he was ryght lyberall / as it appereth the. iii. boke
of kynges the seconde chappytre. Semblably the kynge
Cyrus was moche lyberall. For he sente agayne in to
Ierusalem the vessciles of golde the whiche his fader
Nabugodonosor had taken awaye / as recyteth Esdras
in his fyrste boke. We rede also how Thobye offred mo
che largely to the aungell Raphall of his good whome
he had supposed to ben a man / as it appereth ỳ. ii. cha-
pytre of Thobye. Also we rede how ỳ kynge Assuerus
was ryght lyberall whan he gaue a halfe of his realme

to Hester/as it appereth the. v. chaptre of the boke of Hester. By whiche hystoryes it appeth how many somtyme were ryght renommed for theyr lyberalyte. But auaryce hath made many men to be dyffamed & fall in to many Inconuenyētes/as shall be shewed in the chaptre that foloweth.

How auaryce bryngeth a man to an cuyll heuen and causeth hym to lyue in myserye. Capi. xvi.

By auaryce a man coueyteth the goodes of another & oftymes appropreth them to hym selfe cudely and he hym selfe of suche goodes as he hathe dar not hepe hym selfe/ for alwaye he is aferde ỳ his good shal fayle hȳ. And thus the auaryceous man lyued alwaye in myserye/ for suppose ỳ he hath moche good/ neuertheles he is ryght poore sythe by his couetyse he wyll not ther w̄ helpe hȳ selfe. Thus then ought the wyse man to eschewe couetyse. Cayn offred to god ỳ worste fruytes of the erthe/ and therfore his oblacyon was not agreable to god. And then seynge Cayn ỳ the oblacyon of his brother Abell was agreable to god by cause wherof he was moeued w̄ wrath & enuye & slewe his brother aforsayd/ as it appereth in the boke of Genesis. By auaryce Judas betrayed his lorde and sauyour Jhesu cryste and hynably despayred and hange hȳ selfe. Moze ouer Dalyda by cause of couetyse and for monye that was gyuen to her betrayed her propre husbonde Sampson/ & neuertheles she shewed to fore to Sampson sygnes of ryght grete loue/as it appereth ỳ xviii. chapy. of Judyth. By the whiche hystoryes is appereth how auaryce bryngeth a man often to perdicōn

O couetyse thou madest stryke bytwene Abraham and
Loth as recounteth the boke of Genesis for by cause of
theyr ryches they myght not dwell togyder. By aua
rice the chyldren of Samuell maden many euyll Iu-
gementes/as it appereth ẏ fyrst boke of kynges. Who
caused falsely to wyttnesse agaynst Naboth but couety
se as it appereth the.iii. boke of kynges. Who was cau
se of the fals wytnesse of the knyghtes ẏ kepte the sepul
cre/but couetyse/for bycause of certayne moneye ẏ they
had they wytnessed falsely sayẽge ẏ the disciples of Ihe
su cryste had stolen awaye the body of Iheſu cryste/as
wytnesseth saynt Mathewe in his.xxviii.chapy. Who
caused Achor to dye but couetyse/as it appereth ẏ. vii.
chapytre of Iosue. Wherfore wolde Dauid haue slay-
ne naball/but by cause ẏ Naball was ouer auarycous
as it appereth in the fyrste boke of kynges the.v chapy
tre. Wherfore was Semey condempned to deth/but for
his couetyse ẏ he dyde departe fro Iherusalem agaynst
the cõmaundement of his fader/as it is wryten in the
thyrde boke of kynkes the. ii. chapytre. And the euyll
ryche man wherfore was he dampned but for his aua-
ce/for he refused to poore Lazare the crõmes of his bre-
de/as recytheth saynt Luke in his.xvi.chapytre. Cer-
taynely auaryce hath caused many men to perysshe &
cõsent to many synnes & Inconueniẽtes for Menelaus
vnworthy was by moneye pourueyed to be peste of the
lawe/as it appereth in the.ii. boke of Machabees ẏ.v
chapytre. And the prestes of ẏ lawe sometyme for thyr
couetyse suffrenden & endureden to selle oxen & shepe in
the temple and other marchaũdyses/as recyteth saynt
Mathewe in his.xiii.chapytre. We rede also how Ana
nye & Saphyre feylle in to many Inconuenyentes by

cause of theyr couetyse/as it appereth the. v. chapytre of thactes of thappostles. Then me semeth ỹ euery mā that wyll lyue holyly ought to haue suffysaunce of the goodes ỹ god hath sente to hȳ wout to sette his herte on worldely goodes/for as Salluste sayd in his Catilynarye Auarice empecheth trouth & wysedome & engēdreth pryde & cruelte. Auarice empecheth good studye & bryngeth a man to vanytes & goodes whiche be not establysshed. And to this purpose sayth Seneca in his epystle to Lucylle ỹ. lxxiii. Auarice maketh a man a sole/for a man ỹ is couetous alwaye desyreth ỹ whiche he hath not & ỹ whiche hath he woteth not yf it be his. For he is alwaye aferde to lose it/& that good shall fayle hym. And therfore Valerius in his. ix. boke sayth that Auarice is as a swolowe that may not be fylled & maketh many men to deye cuyll. And in dede he recoūteth how there was a man named Septimius seynge ỹ he was in grete peryll of the see/but yf he threwe ouer borde parte of his rychesse in to the see/neuertheles he had lyuer to deye with his rychesses than caste aparte awaye and lyue and reteyne the remenaūt. By whiche it sheweth that couetyse maketh a man ryght folysshe & not vnderstādynge wysedome/for a couetous man oftentymes taketh opynyon that he had lyuer deye than lose his good. And to this purpose recounteth Helmande how somtyme Hanyball assyeged a castell in the whiche were thre hondred men closed whiche had no thynge to ete but rattes and myes/and it happed that one amonge theym that was moche auaryceous toke a mowys. And not withstandynge that he was nyghe deed for hongre yet he solde to an other the mowys for. CC. pens/and by whiche it appereth that the forsayde

auarycyous man deyed with all his moneye / and that other lyued and was delyuered fro dethe. Then ought a man to aduyse and cõsyder that the goodes be not made ne ordeyned but for to serue man. And therfore he ought not for to loue / but for so moche as he hathe necessyte or nede and thenne he ought to vse them sobrely in thankynge god whiche is of all goodes the well & fountayn.

How the estate of pouerte is moche agreable to god. Capi. xvii.

POuerte is none other thynge but very suffysaūce without to desyre ony other thynge than that whiche god sendeth to a creature / & this pouerte is called the pouerte of spyryte the whiche god approueth in the gospell saynge that blessyd be they that ben poore in spyryte that is to wyte of wyll. And me semeth after the scryptures that ỹ auncyent faders had pouerte / & synguleryly they that were byloued of god and called to good and worshyppe. Rede we not how Jacob was a pastour or a shepeherde and kept the shepe and goynge aboute the contree and slepte in the feldes and layde a stone vnder his heed lyke a pylowe / as it appereth in ỹ xxviii. chappytre of Gene. Semblably we rede ỹ Moyses kepte the shepe of a man named Jethro / as it appereth ỹ thirde chapitre of Exody / & neuertheles was after ordeyned to be gouernour of the people. We rede also how Saull was content to haue one seruaunt & sought the asses of his fader & not the horses for to rede on & neuerthele he was ordeyned kynge / as it appereth the fyrste boke of kynges the. xxiiii. chappytre. And of dauid semblably we rede how he kepte the pastures whā

he was called for to be kynge/as it is rede the fyrste boke of kynges ỹ.xbi.chapitre/by whiche hystoryes it appereth clerely how the estate of pouerte is to god agreable. And in dede Jhesu cryste hath gyuen to vs of pouerte example. For he was borne of a poore moder and nourysshed of a poore man/that is to wete of Joseph layde in a poore bedde wrapped with poore cloutes and clothes/of poore parentes offred in to ỹ temple/naked crucyfyed and by straungers buryed and layde in the sepulcre/by the whiche thynges Jhesu cryste sheweth to vs ỹ no man ought despyse pouerte/for Jhesu cryste sayth in the gospell that who that wyll be parfyght he ought to renounce all worldely goodes and gyue them to the poore people and folowe me/as recyteth saynt Mathewe in his.xbii.chappytre. And to this purpose we rede how the auncyent phylosophers sayd that more rycher is the poore man yf he haue suffysaunce than he is he that is couetous though that he haue grete habondaunce of goodes. And the same wytnesseth Seneca in sayenge that Dyogenes was more richer the whiche hadde no worldely goodes than Alesaũder whiche was lorde of all the worlde/for Alesaunder hadde not so moche good that he myght gyue as dyogenes myght and wolde refuse. Of the whiche Dyogenes Valerius recyteth in his fourth boke how he refused the gyftes whiche Denyse the tyraunt sente vnto hym. And it happed that Dyogenes vpon a tyme dyde wasshe his herbes that he shold put in his potte and ete. And that seynge Arystipus the whiche tofore had ben his felowe and sayde vnto hym in this maner. O Dyogenes yf that thou woldest flatre Denyse thou sholdest not be in to this pouerte. And thenne Dyogenes answered to

hym yf thou woldest endure the pouerte that I endure and ete & pyke thy wortes as I do / thou woldest not be a flaterer as thou arte. Of the same Dyogenes recoun teth saynt Jerome in his fyrst boke agaȳst Jouynyan how for all robes he had but a lytell mantell lyned for tesche we colde. And in stede of a ceyer he had but a ly tell sachet. And in stede of an hors he hadde a staffe or a bourdon. And was lodged in a tonne at the gate of the cyte / the whiche tonne after the wynde it tourned for to esche we colde / & on a tyme he seynge a chylde that dranke water in his hande & he threwe awaye a lytell cup pe that he hadde in sayenge that hym ought to suffyse for to drynke out of the vessell that nature hadde gyuen to hym that is to wete his hande. By the whiche it ap pereth that spirituall pouerte and very suffysaunce were somtyme in the wyse men as was Dyogenes & ma ny other. And to this purpose we rede how Epycurius the phylosopher sayde that there is no thȳge so moche worthe as is Joyouse pouerte. ¶ And Oracius in his epystles sayth. In pouerte ought not to be dysplea saūce sythen a man haue suffysaunce for his lyfe. For none other thynge may all the goodes of the worlde gyue to a man. And therfore sayth Cathon vnto his sone / seen that nature hath made ỹ naked / thou oughtest gladly and with a good wyll to endure pouerte and to flee ou trage. For nature shall not fayle the in thyn neces syte. And thou shalt be ryche yf thou haste suffysaunce / as wytnesseth Geffrey in his poetrye & many other. Mo reouer the wyse man ought to consydere and to aduyse that no thynge is worthe to a man outrage ne ouer mo che habondaunce. ¶ Is not Anthyochus deed and be comen to nought of whome recounteth Valeri^a in his

ix. boke how well he beynge kynge of Surrye he made his horses to be arayed and adoubed with golde & then to be shoed with nayles of golde. And in his kechyne all the vessellys were golde & syluer/but all he loste sorowfully. For he desyred to take awaye fro his people more than for to do Justyce. What is becomen of the pompe of the wyfe of Neron/whiche made her horses semblably to be shoed with golde/and made charyottes to be ledde to sore her full of golde and syluer. Certaynely all is comen to nought and the ryche men so moche more myserably ben comen to theyr deth as they loued more curyously theyr rychesses. ¶And therfore recounteth Dydymus how the people of his countre lyued poorely & without curyosyte for vanyte maketh men to peryshe & to forgete god whiche is cause of all goodes. And lyke as the olyfaunt is deceyued whan he trusteth to ỹ tree to whiche he leneth. Ryght so the ryche people be deceyued whan they truste in theyr rychesses/for whan the daye cometh of theyr moost grete necessyte. No thyng auayleth theym theyr rychesses for to haue heuen/and to that auayleth pouerte and suffysaunce. Alas it were good to consydere how fortune hath no certayne abydynge. For as sayth Jullius celsus in his. iiii. boke. Fortune hath enhaunced many men to rychesses for to ouorthrowe theym vylaynously. And to this purpose Hyldebert in spekynge of his banysshemẽt sayd I was that other daye ryche & blessed of frendes/but fortune whiche had gyuen all to me hath taken all fro me/and she that laughed on me now constrayneth me for to wepe. ¶And Ouide in his booke de tristibus sayeth. I was a lytell whyle ryche and honoured and now I am without cause banysshed and by dyshonoure. Thus I

se that fortune hath no sure amytee ne frendelhyp/and therfore sayth Boece in his seconde boke of Consolacõn that more auaylleth fortune aduerse whiche chastyseth a man than doth worldely fortune the whiche blyndeth a man and mayntyneth hym in his synne for who that is poore he may not falle but the ryche man is in peryll for to falle in to grete sorowe & yf thou wylt wytte what is she. Boece sayd that the grettest angrynesse that is after grete happynes to falle in to myserye & wretchednesse/as dyde Alcybiades the whiche was fyrste ryght ryche & after ryght vnhappy as Valerius sayth in his vi. boke. Semblably he recounteth how Denys syracusan was ryght ryche and a ryght grete lorde/but synably he became so poore that for to gete his lyuynge/ he taught the lesson and helde scole to smale chyldren of Corynthye. Thus thenne he is ryght cuyll aduysed þ in fortune trusteth. But a man ought to affye hym selfe in well doynge for that is the rychesse þ helpeth a man in his necessyce. But presently mankynde is so blynded that he retcheth of no thynge but of worldely goodes/ the whiche ought to take example of the auncyent wyse men/of whome we rede that they sette no thynge of worldely goodes or lytell. And to this purpose recounteth Valerius in his. viii. boke how Anaxagoras lefte his possessyons for to go studye in straunge countrees/ and whan he retorned he sawe that his possessyõs were deserted. Then he sayd I myght not haue ben saued yf my possessyons had not perysshed. As who wolde saye that rychesses ben agaynst saluacyon. Semblably he recounteth of a philosopher named Socrates the whiche threwe al his rychesses in the see in sayenge that he had leuer that his rychesses were lost than he sholde lo-

se hym selfe. Semblably he recounteth of a wyse man named Stylon the whiche loste all his goodes by fyre and themne one demaunded hym yf he were not angry & wroth for the losse of his goodes / the which answered that he had no thynge loste and that he had vpon hym all his goodes that is to wete scyence and vertues / as yf he sayd that the goodes of fortune were not his. By whiche it appereth that he is wyse that despyseth the goodes of fortune / as wytnesseth Epedocles. And Prosper in his boke named Epygramaton sayd ỳ the coutage of a couetous man shall neuer haue reste / for the worldly goodes may not satysfye theyr herte but engendreth & maketh more the couetyse & the desyr of the creature. And to this purpose recoũteth Ouide how Polidorus by his couetyse slewe the sone of Priamus for to haue the rychesses that were deliuered to hym for to gouerne therwith ỳ chylde aforsayd / but Hecuba moder of ỳ sayd sone w̃ her cõplices apperceyued the sayd treason / & them they came to polidorus in faynynge ỳ they wolde gyue hym good / but Hecuba & her frowes slewe hym & strangled hym / for it was reason that couetyse that had made hym to slee an other sholde be cause and moyen of his deth / wherby it appereth how pouerte is good & couetyse euyll & holdeth a man in thought & in peryll of herte and conscyence.

¶ Thus endeth the fyrste boke.

¶ Here folewyth the secõde boke the whiche speketh of the estate of the people of the eyrche & the clerkes.

¶ Fyrste how the chirche ought to honoure & loued.

Holy chyrche is as the moder of all crysten people / & in the same is gyuen fraunchyse & lyberte / bycause it sholde be the more in reuerence. For her spouse & heed is Jhesu cryste sauyour of all the worlde. And vnto this purpose we rede in the fyrst boke of thystorye Tryparityte how constantyn whan he was made crysten loued so moche god and the chyrche that he dyde do bere in all the places where he went a tabernacle made in the fortune of a chyrche & had with hym prestes & clerkes whiche serued god ryght deuoutly he bare also on his ryght syde the sygne of the crosse / for that was the baner by the whiche god sente hym victorye and in dede he shold haue a batayll / and in his slepe the aungell shewed to hym he sholde haue victorye by the sygne of the crosse. Semblably we rede in the boke aforesayde how themperour Theodosius was fyuably obeyssaūt to the chyrche. Notwithstandynge he had be to lore moche rygorous to the chirche / and thystorye sayth how ꝑ sayd Theodosius dyde do slee. vii. M. men in the cyte of Thessalonye bycause they had stoned to dethe his officers. After whiche feate the sayd Theodosius retorned to Melane wenynge to haue entred as he had ben accustomed in to the chyrche. Thenne saynt Ambrose came agaynst hym whiche was archebysshop of ꝑ same place and sayd to hym O emperour go thy waye / for in to this chyrche thou shalte not entre / seen that thou arte full of blode and arte not worthy for to beholde god neyther to se hym. Thenne Theodosius obeyed hym & wepynge departed / but by cause the feest of crystmas approched he sente one of his seruauntes incontynēt ꝑ whiche was named Rufin vnto the archebysshop Am

vyole for to gete grace for his lorde the emperoure / but nothynge auayled his requeſt. And this ſeynge Theodoſius the emperoure he came in his propre perſone vnto ſaynt Ambroſe full ſore wepyge and requyred pardon kneelynge vpon bothe his knees / and then ſaynt Ambroſe toke hym vnto grace and pardoned hym and after that he dyde moche good and had many victoryes / by whiche it appereth how the chirche ought to honoured. And to this purpoſe recounteth Valerius in his. iii. boke the. xi. chappytre / how Iulius ceſar defended to his people that none ſholde be ſo hardy to do ony euyll to the temples / & for this cauſe he was ſo victorious by two yere that neuer man had victory ayenſt hym. But after he was many tymes diſcomfyte after he had defouled ỹ temple named Delphyque / as recounteth Policrate in his. vi. boke the. vii. chapitre. And he ſayeth more ouer that cheualry ought to kepe the chyrche to Inpugne the heretykes to honour the preſtes to defende the poore & to appeaſe ſtryfe & debates. Semblably Egeſippus recounteth how Pompeius dyde neuer harme to temples and to chirche / & therfore Alexãder was to hym moche gracyous & pardoned to hym his meſpryſon / by whiche it is euydently ſhewed vnto vs how ỹ chyrche ought to be kepte & honoured / and to this purpoſe ſayd Vegece in his. iii. boke of cheualry ỹ iiii. chapi. how ỹ knyghtes ought to ſwere loyalte / fyrſt to god / ſecondly to theyr prynce. More ouer ỹ oughteſt to knowe ỹ the chyrche ſholde be frañchyſed for it is fygured by the arke of Noe in whiche were ſaued all they that were therin as it appereth the. vii. chappytre of Geneſis. Semblably all ought to be free in the chirche / & in dede we rede in the hyſtoryes of the Romaynes that

one named Macelizet dyed a foule deth by cause he had defouled ỹ chyrche. We rede also of one named Aquyla how he destroyed all Ytalye. And thenne the pope named Leo sayd to hym that he sholde leue his crueltè. The whiche answerd that hym semed ỹ he sawe a sayre olde man whiche helde in his hande a knyfe wherof he was sore aferde & durst not disobeye. And this sygne tyeth to vs how euery creature ought to drede the chirche and to obeye it in all ryght and reason.

¶ How the people of the chyrche & synguleriy the prelates ought to lyue chastly and vertuously. Ca. ii.

Saynt Jerome in one of his epystles sayth that the prelate ought to haue no concubyne for his espouse is the chyrche. And therfore in the lawe of Canon it is defended ỹ prelates sholde holde no women in theyr houses but yf they be vnder age & out of all suspection. And to this purpose we rede of S. Austen how he wolde not dwelle with his owne syster for eschewe suspecyon of euyll speskynge. More ouer saynt Gregory in his dyalogue ỹ. vii. chaptre recyteth how a prelate named Adryen was moche tempted with a woman of religyon byeause she dwelled with hym/ by whiche it appereth that men of the chyrche ought to fle the conuersacyon of women not onely for to eschewe the synne/ but also for to eschewe all euyll suspecyon. ¶ And therfore sayth saynt Jerome in his. xliii. epystle/ that ỹ estate of prelacyon is moche worthy. And for so moche a prelate ought the more to kepe hym that he do noth ỹge by the whiche his estate be sclaundred. And the prelate is not ordeyned for to haue delyces/ but also for to ensygne and

to gouerne the people and the moze hyer that he is en-
hauced the moze humble he ought to be. Foz as saynt
Austyn sayth in his. v. boke of the Cyte of god the. xix.
chappytre. He is not veray prelate that seeheth not but
his prouffyte and nothynge foz his subgettes. Sem-
blably sayth saynt Gregozy in his. xxi. boke of his Mo-
ralles. That the prelates ben ozdeyned not only foz to
receyue / but pryncypally foz to serue god and foz to en-
clyne the subgettes semblably to do. And therfoze sayth
Hughe. That none ought to be ozdeyned a prelate / but
yf he be of a good lyfe and honeste conuersacyon. And
to this purpose sayth the scripture in Exody the. xxviii.
chapy. That the prelates ought to be made of people
shewynge example of good lyfe / foz the sheep ought not
to be putte to the keppynge of wolues. That is to wete
to theym that demaunde not but the prouffyte of ỹ pre
lacyon and not the laboure that apperteyneth therto.
But the tyme is comen the whiche ysaye propheeyed
in his thyrde chapitre Sayenge that the pryce and the
prynces & the prelates ben of the condycyon of chyldren
the whiche wyll lyue without thought. And Zacharye
in his. xi. chappytre sayth. That the prelates that thyn-
keth not of the gouernaũce of the people is ryght as an
ydolle the whiche serued of no thynge. And it is a gre-
te abusyon whan the prelates is no dylygente foz to ad-
dresse and teche the people / as it appereth in the boke of
the twelue abusyons. And Hughe sayth in his boke of
Sacramentes that the prelates beren the croche in sy-
gnefyaunce of an herdeman oz pasteur. And the rynge
that he hath on his hande sygnefyeth that the chyrche
is theyr espouse / & the tunyque sygnefyeth clennesse the
gyrdle chastyte / the stole pacyence / and the chesyble cha

Good ma.

ryte/ & therfore archebyshoppes and byshoppes & prela
tes oughten to be good wyse and vertuous and that is
necessarye for theyr estates/ as sayth saynt Gregory in
his Pastoralles the fyrste boke the fyrst chappytre. But
saynt Bernarde in spekynge of prelates in his.iiii. boke
to Eugene the pope sayth. I meruaylle me & am abas
shed for what cause many byshoppes and prelates cõ
mytte the gouernement of theyr people to suffragans
and to other/ but the ryches and receytes they com
mytte not to other soo that they knowe not thacompte
therof. And neuertheles they be more ordeyned for the
spyrytuall gouernaunce than they be for the tempozall
goodes/as hughe sayth in the scronde boke of the sacra
mentes. For ỳ crowne that men of the chirche bere sy
gnyfyed that they ought to haue the herte & affeccyon
to the spyrytualte and not to the tempozalte. And ther
fore of olde tyme the vertuous men refused the byshop
ryches/bycause they knewe well that it is grete labour
to a prelate for to do his deuoyr and duete. And to this
purpose we rede of saynt Ambrose how he refused ỳ ar
chebyshopryche of Mclane notwhstandynge he was
elect by comune assent and to thende that he sholde not
be cõstrayned to receyue the sayd benefyce/ he dyde do
come in to his house women dyssolute wenynge by that
moyen he to be put fro the sayd prelacyon. Neuertheles
the trouth was knowen and he muste nedes obeye. Of
saynt gregorye we rede also that whan he was chosen
to be pope he fledde/but by the moyen of the holy ghost
he was founden and receyued to be pope. Semblably
we rede in a boke named Paradis how a noble man na
med Marsius cutte of his fyste to the ende that he wol
de not be prelate to whiche he was chosen. We rede al

so of an holy man named Annonius that was chosen
bysshop & therfore he cutte his ryght ere secretely / and
then he sayd to theym that had chosen hym / ye se well
that I may not be bysshop for I am not able. The whi
che answered that he sufficed to theym and they hadde
leuer to haue a good man than a fayre man. Moreouer
in the hystorye Trypertyte the thyrde boke we rede of
a relygious monke whiche was chosen and called for to
be bysshop the whiche demaunded delaye and tyme for
to aduyse hym and prayed to god and requyred hym ꝑ
he wolde alledge and delyuer hym fro this charge. And
the hystorye sayth that in prayenge he deyed & rendred
to god his spyryte. By the whiche hystorys it appereth
how prelacyon is moche paynfull to them that wyll do
theyr deuoyr. And therfore no man ought to be a prela-
te / but yf he be wyse / vertuous / and of ryght good mas
ners and lyfe.

How the prelates ought tenseyne / & gouerne theyr
subgettes and to gyue almesses to the poore. Ca. iii.

The prelate is as ꝑ heed whiche ought to adresse
the other membres. And to this purpose we re-
de of Moyses how he loued ryght derectly his people &
dyde grete payne to chastyse & rule them. And how be it
ꝑ god promysed vnto hym ꝑ he sholde gyue vnto hym mo
re gretter people to gouerne. Neuertheles he sayd ꝑ it
sufficed hym ꝑ whiche he had & more wolde he not / as
it appereth ꝑ. xxxiii. chapy. of Exody. We rede also that
for ꝑ loue that he had to his people he desyred ꝑ euery
man sholde be holy a prophete / as it appereth ꝑ. x. cha-
pytre of ꝑ boke of Nombres. We rede also how he recom
forted the people whan he was discouraged in sayenge

Abasilhe ne ferre you not for god shall defende you/as it is wryten in Exody the.xiiii.chaptre. ¶ Semblably Helyachyn somtyme preest of the lawe recomforted the people agaynst Holofernes/as it is wryten in Judyth the.iiii.chaptre. Saynt Poule also in his epystle to Thephelyens the.vi.chapitre sayth/my frendes recomforte you in god and in his puyssaunce/by the whiche thynges it appereth howthe prelates ought tenseyne & reconforte ỳ people. And to this purpose sayth saynt Justyn in his.ix.boke of the Cyte of god that the prelate ought to remembre alwaye his people at his herte for his offyce is for to enduce theym to do well. And sayt Ambrose sayth in his Pastoralles that ỳ prelate ought teschewe all hereshes and all cuyll doctrynes. For the pryncypall of theyr vacacyon is for to defende the fayth in the whiche all the chyrche is founded. Wore ouer the prelate ought to socoure the poore after his puyssaunce for the goodes of the chyrche be the goodes of the poore people. And to this purpose saynt Gregorye wrytynge to Nepocyan sayth that the people of the chyrche they ought not to take of theyr benefices no more but to lyue only honestly without pompe ne curyosytees/and the surplus they ought to dystrybute there were as they se nede and necessyte and they do other wyse they do sacrylege/that is to saye/they be theues of the goodes of the chyrche. And more is he sayth that he that hath of his patrymonye ynought for to lyue with he ought to take no thynge of the goodes of the chyrche/and yf he take other wyse it is sacrylege. And for so moche saynt Austyn in one of his sermons to the hermytes in spekynge of hym selfe sayth. I that am bysshop ought well to take hede that the goodes of the chyrche be not gyuen to

them that ben ryche. For it is the patrymonye of the poore people. And I thanke god of ỹ he hath gyuen me grace tyll now/not to gyue ony thynge to the ryche but only to the poore. And in dede I haue parētes and kynnesmen whiche often demaunde of me some by flaterye and ỹ other by menaces the goodes of my chyrche but I shall haue conscyence in gyuynge to theym/sythen they haue wherof to lyue. By whiche it appereth that ỹ prelates ought to gyue to the poore. And herof we haue exanple of helyzeus the ꝓphete/the whiche dyde dystrybute the loues of breed to the chyldren of the prophetes/as it is wryten in the.iiii. boke of kynges ỹ.iiii chapytre. And of saynt Justyn hym selfe we rede how at his deth he made no testament/by cause by his lyfe he had gyuen all to the poore people.

¶How the people of the chirche oughten to preche and to saye the trouth of the fayth. Ca. iiii.

By predicacyon of the chirche is susteyned ỹ fayth and enhaunced/and the people conuerted. And herof we haue many examples/how of Aaron the whiche preched somtyme to the people ỹ worde of god. And therfore the people byleued in god and put them to serue god/as it is wryten in Exody ỹ.iiii.chapytre. Semblably we rede in the boke of thactes of thapostles the. iiii.chapytre how the chirche was multeplyed and made grete by the predycacyon of the appostles. And in dede saynt Poule and saynt Bernarde by theyr predycacyon conuerted many/as it appereth in the sayd boke the.xiii.chapytre. And therfore the people of the chyrche & syngulerly the religyouses ought for to preche the

wozde of trouth. And to this purpose we rede in the se-
conde boke in the hystorye of Tripartyte the. viii. cha-
pytre / how a good man by his predycacyon conuerted
many mysbreauntes to whome he sayd / my frendes be
ye not curyous of worldely sciences & humayne / ỳ whi-
che conteyne but falsnes and vanytes / but haue ye her-
te to the fayth and to the holy gospell whiche cõtyneth
no thynge but trouthe. But thou shalte saye that thou
art no clerke for to prechē. To that I answere to the &
saye ỳ yf thou art good in thyn affeccyon the holy ghost
shall admynystre to the good wordes and prouffytable.
And to this purpose we rede in the boke aforsayde how
somtyme a ryght grete philosopher whiche was a mys-
creaunt dysputed agaynst our fayth. And that seynge
an olde good man whiche knewe no lettre came to hym
for to conuerte hym And the holy ghost admynystred to
hym suche wordes that he conuerted to the fayth the
sayd philosopher. And therfore sayth the scripture that
the wozde of the prechour of veryte and trouthe / is the
wozde of the holy ghost. Trouth it is that the predyca-
cyon is moche prouffytable whā ỳ prechour is of good
lyke as sayth saint gregorye in his Moralles in his. xxx
boke. And yf the predycacyon prouffyteth no thynge / it
is for the defaute of the prechour whiche is of euyll lyke
or of the herer whiche hath none affeccyon. Neuerthe-
les as sayethe our lorde Jhesu cryste in the gospell / the
wozde of god ought to be preched for it maye be all loste
lyke as the seed whiche is throwen in the waye / ỳ whi-
che yf it bryngeth forth no fruyte atte leste the byrdes of
heuen ete it. Who caused the cyte of Nynyue to be cõ-
uerted / but the predycacyon of Jonas the prophete /
as it appereth in the. iii. chapytre of Jonas. Who cou-

uerted ynde/but the predycacyon of sayntThomas.
Who conuerted Samarye but the predycacyon of sayut
Phylype. But some there be lyke vnto the Jewes whi
che stopped theyr eres whan ỳ sayntStephen preched
and other mocked sayntPoule whan he preched/as it
appereth in the boke of the Actes of thappostles. They
be of the condycyon of the serpent the whiche is named
Aspis/the whiche stoppeth his eres to the ende that he aspis
may here nothynge. And who so euer that drynketh of
his venym he slepeth and so slepynge deyeth. Many in
lyke wyse whiche wyll not here trouth deye in theyr syn
ne without hauynge ony repentaunce. Wore ouer me
semeth that many ben angry whan in prechynge theyr
synnes ben repreued. And thenne they wene that men
speke of them synguleriy/the whiche other whyle ben
deceyued. For the holy ghost admynystred often to the
prethours many thynges/the whiche they haue not
thought tofore. And to this purpose recyteth sayntAus Austyn
stynin his. vi. boke of confessyons how on a tyme he pre
ched. And to this sermon came by auenture one nas
med Alyppius/the whiche was a player of dyse & mos Alippi
che enclyned to vayne occupacions. Then saint Austen
beganne to preche agaynst suche vanytes & that seyn
ge Alyppius he supposed that sayntAusten hadde spo
ken of hym only. And after the sermon he demaunded
of sayntAusten wherfore he had so spoken agaynst hy/
the whiche answered that the holy ghost hadde done it
for he knewe not ne wyste not that he was suche one.
And thenne the sayd Alyppius repented hym and left
all his vanytes. Semblably also of sayntAusten by
suche a maner cõuerted a Wanychyan by the wordes
that he sayd at the table/by whiche it appereth how it

is moche prouffytable to here the trouthe and prechynge of the worde of god.

How men of the chyrche ought to studye and to lerne synguleriy the holy scrypture. Capi. v.

For to studye is a thynge moche prouffytable and couenable to men of the chyrche. And Aristipus answered to one whiche demaũded hym what it auayled to studye. That a man by his studye lyued the more surely & coude the better eschewe many Inconuenyentes. And therfore Boecius in his boke of the dyscyplyne of scolers sayth that no man may become a mayster but yf he haue scyence and vertues / and for that cause the auncyent men alwaye studyed / as recoũteth Valerius in his .viii. boke the .vii. chapy. And in dede thou mayst se how a man beynge a clerke is moche eased in studyenge beynge allone. For he wote well wherin he may occuppe hym selfe. But the Ignoraunte that can not vnderstande what he redeth wote not what to do / but yf he be in companye to here vanytees and lewde langages as men Ignoraunt the whiche repute them selfe halfe loste yf they fynde not suche as they may speke to and holde them felawshype at all tymes. But a clerke that can studye is ryght Joyous and at his ease whan he is solytarye and out of suche companye that ben ydle and Ignoraunt and therfore a man ought to lerne some thynge and synguleriy in his ynougthe for the rodde boweth whyle it is grene. And certayne a mã had gladly pleasyr in suche thynges as he hath ben accustomed in his yongthe. Trouth it is that ỹ oughtest pryncypally and fyrste to studye in holy scrypture and

in that whiche that is necessarye to thy saluacyon. For as saynt Austen sayth in the seconde boke de doctryna xpiana. All the good and the wele that is in other scyences shall one fynde fyrste and pryncypally in dyuynyte or thcologye/whiche is the moder of all wyte and of all knowleche. And therfore thou oughtest to despyse all scyences whiche ben contrarye to holy scrypture. For as Auerroys sayth vpon the thyrde boke of Methaphysyke. They that ben accustomed to here and to lerne fables ben moche enclyned to lerne falsenes for trouthe/ and they wene that there is no thynge but that in whiche they be nourysshed. And I am moche abasshed of many folke of the chirche the whiche ben yldc and lerne no thynge. For whiche cause they be founden in many Inconuenyences/ for a man naturally wolde be occupyed and whan he knoweth not what to do by cause of Ignoraũce then he employeth hym in playes dysordynat and in many synnes and all this cometh oftymes by cause of Ignoraunce. Wore ouer a man ought to be well aduysed that the vnderstãdynge whiche is gyuen to hym to employe it well/ by whiche he knoweth the dyfference bytwene hym & bestes be not euyll bestowed ne employed. Then it is grete shame whan a man that maye amended hym nourysshcth hym in Ignoraunce and mayntencth hym as a brute beest. Thou mayste saye to me that all may not be clerkes/ and to that I answere the/ that they whiche ensyewe the actyfliyfe may by that maner excuse them. But as to me of the chirch me semeth theo maye not well excuse them for they haue tyme and season ynoughe for to studye and to gete connynge and scyence. And yf they employed the tyme for to studye ỳ whiche they employed in vanytees they

and sholde haue moze Joye and pleasyr in theyr studye than they haue in vanytees the whiche they maytene And of this mater thou mayst se the hyste boke in whi che thou shalt hynde many thynges whiche ben to this purpose.

¶Thus endeth the seconde boke.

¶Here soloweth the thyrde boke the whiche spereth of the estate of lozdes tempozall and of cheualrye.

¶The hyste chappytre treateth how pzynces oughten to be pyteous and mercyfull. Ca. Primo.

A Pzynce without pyte putteth his seygnozye in peryll / and doth not as a naturall lozde / but as a cruell tyraunt. And he ought to re membre the condycyon of thauncyent pzyn ces. Foz we rede how pyte maketh kynges and pzynces to lyue in surete. ¶And to this purpose re cyteth Ualerius in his. v. booke how Marcellinus toke the cyte of Syzacuse / but whan he sawe how the pzyso ners wepte he began also to wepe. Semblably we re de in the same boke how cesar seynge that Cathon his aduersarye had slayn hymselfe he was therfoze moche troubled. And in dede he gaue to his chyldzen all the goodes of theyr fadez Cathon and loued them and de fended them ryght dylygently. Moze ouer Ualerius recounteth in the boke aforesayde the. v. chappytre how Pompeius dyde to the kynge of Armynye the whiche was his enemye and demylled his estate But whan he sawe ỹ the sayd kyge was moche sozowfull then he had

grete pyte of hym in so moche that he remysed hym in to his fyrste estate & crowned hym in restorynge to hym all his reime/by the whiche hystorye it appereth how the prynces oughten to be pytcous. For as ysydorus sayth in his.iii.boke de sūmo bono. The Juge ꝑ is ven geable is not worthy to Jugene to haue seygnorye. And to this purpose recoūteth Seneca in his fyrste bo= ke of Ire how somtyme a Juge by his cruelte caused thre knyghtes to deye ꝑ whiche were Innocētes. And the hystorye sayth how to one of these thre knightes he sayd ꝑ shalt deye bycause ꝑ hast not brought thy fela we wt the/for I doubte that ꝑ haste slayne hym. Then he commaunded to one of his knyghtes that he sholde wt= out taryenge put that knyght to deth/but anone after came ꝑ felowe of the same knyght that was dampned. And then retourned the knyght the whiche was com= maunded to slee the sayd knyght and sayd to the prynce that he sholde reuoke his sentence who as a tyraudt an swere that all thre sholde be deed. For he sayd that the fyrste sholde deye by cause ꝑ he was dampned ones the deth and that he ought not to chaunge his sentence/& to the seconde knyght he sayd that he sholde also deye/ by cause he was cause of the dampnacyon of his felowe And to the thyrde he sayd that he sholde deye by cause he had not prestly put the fyrste knyght to deth lyke as he had commaunded. And me semeth by this hystorye is appereth that crulte is to a prynce gretely perylyus ¶ And therfore sayth Seneca that it is grete force and noble cheualrye to conne forgyue/and therfore there is no thynge more necessarye than for to be pytcous and enclined to mercy. And to this purpose in his boke of cle mence the.v.chapytre he recyteth of a vengeable man

The whiche all his lyfe hadde taken vengeaunce of all his enemyes. But on a tyme it happed that he myght not aduẽge hym of his enemye for he was moze myghtyer Thenne he demaũded of his wyfe how he myght aduenge hym. She answered sayenge. Fayze frende ye haue euer vnto no wal waye taken vengeaũce of al men & nowoye se that ye muste chaunge your manere. Then I counseyll you that ye assaye yf pyte & merry shall do to you as moche good as vengeaũce hath done. For me semeth that ye may not aduenge you on euery mã But ye may well do to euery man pardon and pyte / and so I counseyll you to take the waye of pyte and to leue vengeaunce. By the whiche counseyl this man became pyteous & apperceyued clerely / that it auayleth no thynge to a man that wyll aduenge hym on all thynge. And therfore sayd Seneca in the boke aforesayd the. x. chappytre that the kynges and the pr̃ces owen to be pytcous For the kynke of the bees that make hony haue no pryncke of theyr nature in sygnefyaunce that suche sholde be theyr kynges. And in the fourth chappytre he sayth that the prince that wyll ensyewe god ought for to be moche pyteous to thende that god be to hym mercyfull. Moze ouer Solinus reherseth how Cesar conquered moo cõtrees by pyte than by strengthe and force. And Valerius in the boke aforesayd sayth that Alexander seynge one of his knyghtes to haue colde descended fro his syege and sette hym therin. And of Tytus we rede that he wolde not aduenge hym of them that myssayd of hym and spake euyll as it appereth in the hystorye of Troye We rede also how sayne Ambrose commaunded Theodosius ꝑ he sholde neuer gyue sentence agaynst a man that was his enemye to the ende that he sholde not ha-

ue cause to Juge ouer fauourably for hym selfe.

How the prynces oughten to be of good maners. Capi. ii.

SOlinus sayth in his .xi. boke the .iiii. chapy. the prynces oughten to be meure / sage and of ryght good lyfe. And certaynely the auncyent saders beheide more bounte than the noblesse of the rychesse. And to this purpose recounteth Ualerius in his fourth boke ỹ thyrde chapytre how Actilius was a labourer of ỹ lande. And neuertheles for his bounte he was called for to be emperour of Rome. And saynt austen in his fyfte boke of the cyte of god in the .xviii. chapytre recyteth how one Quincius whiche was a symple labourer was semblably called for to be of ỹ counseyll of Rome. And whã he sawe that he hadde serued ynoughe and that by his counseyll Rome hadde many victorys thenne he returned agayne to his fyrste estate Thenne me semeth that the prynces oughten more to take hede to bounte that to worldely goodes. And to this purpose we rede how the romayns sette no thynge but of them that were vertuous and verely the romayns refuseden gyftes and all thynge that myght peruerte Justyce. And accordynge herto recounteth Pompeius in his .xviii. boke how kynge Pyrrus sente to Rome one his seruaunt named Chyneas for to conferme the peasse bytwene hym and the romayns / and bare grete gyftes and rychesse with hym / but he founde not a man in all Rome ỹ wolde receyue his gyftes. Then me semeth ỹ prynces and lordes oughten to be dylygent to haue vertues than rychesses / & to this purpose S. Austen in his .v. boke of ỹ

Cyte of god the. xiiii. chapytre alledgeth Cathon ỹ whi
che sayd that the comyne weie of Rome had conquered
moo goodes by the bounte of the coũseyllours than by
strengthe. ¶ And to this same purpose he recyteth of
Scyppon the whiche sayd that the realme shall neuer
be in welthe in whiche ben no good maners & in whom
the prynces ben not vertuous. Wherfore saynt Austen
sayth yf the romayns be deceyued it is not for the defau
te of walles but for the defaute of maners and more har
me hath done to theym the ardeur of theyr couetyse thã
the fyre hath done whiche hath ben put in theyr coun-
trees by theyr aduersaryes. ¶ And therfore sayth Sa-
luste that Rome shall but lytell endure for couetyse wa-
steth all and lecherye brenneth all. More ouer Orace
sayth in one of his dytess that a pryncc euyll manered
causeth the countre for to perysshe. ¶ For as Claudyan
sayth the people gladly folowe theyr pryncc and doth
as he doth and therfore yf he be euyll it is grete peryll
for all his subgettes. And therfore Seneca in his hon-
dred epystle in spekynge to Alexander sayd. O Alexan-
der thou hast ouercomen thyn aduersaryes & cõquered
many lordshyppes and realmes. Thou haste enterpry-
sed the gouernaunce of all realmes / and neuertheles
thou arte he that hast not sonne gouerne thy soule ne
thy body whiche is moche lytell. Thus then ought a
pryncc to fore all thyngc gete to good maners for to gyue
good crample to all them ỹ ben in his gouernaũce and
for to duyse the better this purpose it it is good to reher
ce condycyons & the Inconuenyences of euyll prynces.
Herede we not how Ezechyas commaunded that Je-
remye the prophete sholde be slayne / as it is wryten in
Jeremye ỹ. xxxviii. chapy. And Pylate falsely dampe

ned Jhesu cryst/as it appereth ꝑ. xix. chappytre of saynt Johan who tynably deyed mysserably. Moze ouer Manasses made the people to erre and was cause of many euylles & vyces. And therfoze he was punysshed. And Roboas was vnto his people ouer rygozous and sharpe. And therfoze he loste ten trybus & his seygnozye/as it appeareth the thyrde boke of kynges. Saull also was and euyll prynce and therfoze god wolde that the foztune of bataylles sholde be contrarye to hym/as it is wrytten ꝑ fyrst boke of kynges. Thenne euery prynce ought to gete good maners ꝑ he wyll holde his seygnozye to the prouffyte of soule.

Chow prynces oughten not to be couetous ne auarycyous. Capi. iii.

The prynce ought foz to be the heed the whiche ought to adzesse all the membzes and not foz to coueyte the goodes of his subgettes & there is no thynge in the wozlde to a prynce so couenable as is lykeralyte. By the whiche he may gete hym frendes & conquete. Lyke as ꝑ wyse man sayth in his Prouerbes in the xix. chappytre. And to this purpose recounteth Polycrate in his thyrde boke the. xxiiii. chappytre/ how that Tytus was ryght lyberall. And therfoze he was moche byloued. And certaynly he was moche sozowfull ꝑ daye that he had no thynge gyuen. And sayd ꝑ a prynce ought refuse no demaunde whan he may resonable doit. Foz as Boecius sayth in his fyrste boke of Consolacyon the. v. chapitre largesse maketh the prynces noble And therfoze sayth Seneca in his boke of outragcous couetyse and repzeueth ꝑ kynge Anthygonus by cause

that he was couetous. And berely whan one demaun-
ded of hym ony gyfte he wolde not graunte it and excu-
sed hym in sayenge that it was outrageously demaun-
ded. And whan one demaunded of hym a lyteil gyfte/
he refused it also in sayenge that it apperteyned not to a
kynge to gyue so lyteil a gyfte/ and by this moyen he
gaue no thynge/ and therfore his feleyte was not gre-
te. But all contrary dyde kynge Alexander of whome
recounteth Seneca in his fyrste boke of beneyces how
he gaue a cyte to one whiche demaũded of hym almesse
For he sayth that a grete lorde in gyuynge ought to con
syderc/ what/ & to whome/ and wherfore he gyueth in
especyall yf the gyfte be grete. For otherwyse it is not
lyberalyte but prodygalyte whiche is as moche to saye
folysshe and outragyous dyspence. And therfore sayth
Tullius in his fyrste boke of offyces the.xvii.chappytre
that largesse ought to be done ordenatly and resonably
and not by auauntrye or vayne glorye/ for after suche
largesses a man becometh comunely rauynous for to
haue power to mayntenen his folysshe largesse accusto
med. Trouth it is that moche people sayle more by co-
uetyse than they do by foole largesse. And alwaye there
is no thynge so euyll syttynge to a prynce as is couety-
se. For other vyces greue not so moche the people and ẏ
subgettes/ as doth the auaryce of a prynce the whiche
ought to be as a stomake whiche dystrybuteth the me
te that it receyueth to all the membres and reteyneth
no thynge to hym selfe but onely the nourysshynge/ and
whã it doth otherwyse/ ẏ is to wete whan it reteyneth
the mete aboue his neccssyte then it becometh sekely &
maladyous by replecyon & bryngeth a mã in to a drop
sye and thenne the stomake swelleth and & all the mem-

hres waxen feble and of no power / and all the cupll co-
meth by cause that it dystrybuteth not the mete that it
had receyued. ¶ Semblably it is of a couetous prynce
the whiche maketh ỹ countre for to preysse / & the men
hres to come to nought / whan he destrybuteth not the
goodes the whiche he hath receyued to theym that ben
in sufferaunce or necessyte. And to this purpose we re-
de how the romayns were gretely lyberall and large /
wherfore they became grete and moche puyssaunt / of
whome recounteth Talerius in his. v. boke the fyrste
chaptre how they of Cartage sente vnto ỹ Romayns
grete fynaunce for the rechate of some prysoners that
they helde. Thenne the romayns delyuerden the pry-
soners and refuseden theyr fynaunces for it is more fay
re and noble to gyue than to receyue and by cause ther-
of they of Cartage gauen good renõme and fame to the
romayns thorugh out all the worlde. Semblably Va-
lerius in his. v. boke recyteth how Alexander refused
the gyftes of Darius the whiche offred to hym an hon
dred thousande marke of golde with that he wholde ta-
ke his doughter in maryage. And thenne one of his ser
uauntes named Pyomenon sayd to Alexander that the
fynaunce were good to be receyued. To whome Alexan
der answered that it is more worthe to be gouerned by
fraunchyse than by couetyse. But the tyme is now co-
men that many prynces ben gretely couetous / and the
couetous prynces resemblen to Castor / the whiche de-
stroyed a man vtterly all whan he toke warre agaynst
hym / as Solinus sayth in his thyrde boke the. xxxb.
chaptre. Semblably done they that destroye theyr
subgectes by tyrannye ỹ whiche be semblably punys-
shed of god. For as Job sayth in his. xxxb. chaptre.

Blissed ben they the whiche by auarycee assemblen gre
te tresours by euyll getynge. For the tyme shall come ꝑ
good shall enhaunce the poore people. And the tyraun=
tes shall haue ynough to do for curse ꝑ tyme that euer
they gete tresours. And to this purpose recounteth Pe=
ter Demyan how sayne Andrewe and sayne gregorye
hauen grete affliccyon to a knyght whiche had taken
awaye fro me a poore wydowe a parte of her good and
catell. For as the wyse man sayth in Ecclesiastica in his
xxiii. chappytre / he that vsaieth to all myghty god lacre
tyce of the substaunce of the poore folke resembleth and
is lyke to hym that sleeth the sone to fore the fader. And
I haue moche meruayle whyle one man destroyeth an
other seen that the bestes of one condycyon and of one ly
kenes eteth not the one that other lyke as Aristoteles
sayth in his. vi. boke of bestes. And that more is bestes
ben ouer the men pyteous. ¶ And to this purpose we
rede in thystoryes of ꝑ romayns how two wulues nou=
ryssheden a chylde named Remus the whiche was gy
uen to the bestes for to deuoure but after he was kynge
and foundour of Rome / by the more stronge reason a
man ought to be pyteous of his semblable. And the
pryncs ought not to delerte his subgetes but ought to
take exaumple of Thyberius of whome we rede in ꝑ cro
nycles how his officers conseylled hym that he sholde
ordeyne subsydyes & trybutes vpon his people the whi
che answered a good shepeherde ought not to deuoure
his sheep but to noury sshe and to kepe theym.

¶ How the pryncs oughten to mayntene & kepe Jus
tyce. Capi. xiiii.

And ꝑ pryncs ben pryncypally ordeyned for to
mayntene and kepe Justyce. And therfore they

lens their estate and vacacyon whan they do not ryght
to euery man and thus for to do they maye take exam-
ple of the wyse men of Athenes / of whome recounteth
Valerius in his .vi. boke the .v. chapytre how Themy-
stodes sayd to them that he wolde conquere and put in
subgeccyon the countre of Grece / seen that they had the
myght so to do / the whiche answered that a good and a
noble mā ought not by cause of his prouffyte do agayst
Justyce. Semblably the sayd Valerius in his .v. bo-
ke recounteth how Carridius Cirus that is to wete a
man somtyme so named seynge how many noyses and
deuysyons were amonge the counseyllours of Rome /
wherfore he dyde do make a lawe / that no man sholde
entre in to the coūseyll with his swerde for to eschewe In
conuenyences that myght ensyewe but it happed that
he comynge fro a ferre countre entred in to the coūseyll
with his swerde gyrde about hym / then the counsey-
lours demaunded of hym why he brake his lawe whi-
che hymselfe had ordeyned & decreed Thenne without
sayenge ony worde he take his swerde & sette the poynt
to his breste lened theron sayenge that he had leuer
deye than breke Justyce without punycyon / and how
well that no man ought to procure his owne deth. Ne-
uertheelesse it appereth by ỹ hystoryes how thancyent
faders were moche amerous and dylygent to kepe Ju
stice. And to this purpose sayne Austen in his thyrde bo
ke of the Cyte of god the .xix. chapy. recoūteth how the
counseyllours & the Juges of Rome were moche poore
but now in these dayes the Juges be the mooste ryche.
Thenne me semeth that they ought to take example to
ay by storye the whiche Helmādus rehercethỹ whiche

sayth that there was somtyme an emperour named he lius the whiche regned moche longe in so moche that he became so auncyent & olde that he myght not gouer ne thempyre. Thenne the people and the counseyll pray ed hym that he wolde renounce thempyre to his sone The whiche answered that it ought ynough to suffyce to hym to haue regned in his tyme & that he wolde not that his sone sholde haue it to his prouffyte but a man that wolde do Justyce. And therfore he sayde. I praye you that ye seke a wyse man that mowe and conne gou uerne you and regarde to mene to my sone.

Chow the prynces ought to be softe and humble. Capi. v.

The prynce is as the heed the whiche is set moost hyghe by nature. And yet alwaye it is the parte of the body in whiche appereth moost his humylyte. For we se that in humblynge & mekynge hym selfe a mã dyscouered & enclyned his heed This then it is a sygne that the prynce whiche is named the heed ought to haue in hym selfe humylyte. And the prynces ought to cõ sydere how all theyr predecessours ben deed & becomen to nought. And to this purpose we rede how a philos sopher named Golonus in spekynge to Alexander sayd O Alexander all the worlde sufficyseden not to the whan thou lyuedest & now. vi. feet of erthe sufficysed for to bury the. More ouer Quintinus recyteth how a ryght olde man and balyd sayd to Alexander. We well to what þ doost for me semeth that þ wylt mount ouer hye / but ta take good hede whan þ wylt be so moũted that þ suffre not thy selfe to falle ouer soule þ whiche Alexander cous

de not so wysely take hede to hym selfe/but that he was enpoysoned in his yongthe & the floure of all his dayes ¶ And therfore sayth the wyse man in his. b. chappytre what auallen the pompes and the rychesses of ỹ worlde/sen that they passe and vanysshe awaye as doth the shadowe. Thenne a moche fole is the prȳce the whiche in his puyssaunce transytorye glorifyeth hym selfe and yf they cõsydered well theyr estate they shall fynde that theyr seygnoryes conteynen more trouble and thought than plesaunce or deduyt. And to this purpose recounteth Valerius in his. bii. boke how somtyme they wolde haue crowned a kynge but he made grete delaye tofore or he wolde receyue the crowne and gaue his reason in sayenge that a newe realme bereth with hym newe thought. By whiche it appereth how the prynces haue no cause to glorifye them of/of theyr lordshyppes & they ought to take example of Julius cesar of whom we rede in the boke of Iyeeyons phylosophyke how he was moche humble in spekynge to his knyghtes and seruauntes and was as redy to serue them as he was to receyue theyr seruyce trouth it is that one of his knyghtes ryght ancyent on a tyme amonge the other was condampned by ỹ counseyll of Rome to ryght grete payne and domages. And thenne he came to Cesar for to requyre ayde/the whiche at the fyrste sayd that he sholde assygne to hym a ryght good aduocate for to plete his cause. To whome the knygh sayd. O cesar thou knowest well that in the bataylle of Ayse I badde none aduocate for to helpe the/but I wente my selfe in propre persone as it appereth by my woundes the whiche ben yet apperaunt by cause of the same. Thenne Julius decẽded from his syege in sayenge ỹ the prȳce is also wel

ordeyned to socoure his knyghtes as the knyghtes ben
to socour the prynce. Thenne is the prynce mothe to be
reprehended whan he setteth by no thynge but by hym
selfe. And whan hym semeth that all the worlde ought
to serue hym suche pryde maketh a prynce lyke a beest
and to forgegete his condicion and his byrthe and how
be it that men ought alwaye to obey prynces neuerthe-
les they ought not therfore be proude of theyr seygno-
rye. For they and theyr cheualrye within a lytell whyle
shall be deed and tourned in to asshes and duste. And
accordynge herto reherceth saynt Jerome in his epy-
stle. C. xix. And Valerius also of the same in his laste
boke how the kynge of Perse was in a mountayne and
beheelde his noble and puyssaunce cheualrye and wepte
sayenge. Alas within an hōdred yere all this cheualrye
shall be but a lytell asshes and duste and as me semeth
fewe prynces consydere theyr deth but almooste ther is
none but he thynketh hoh he may by come more myghty
er & more gretter. And all this doth & causeth theyr
pryde & theyr kaise couetyse. They ought to take exam-
ple of Jhesu cryste the whiche fledde in the mountayne
whan he sawe that the people came to hym for to make
hym kynge as sayth saynt Johan in his. vi. chapytre
And vpon the same saynt Johan gryselome in his. vi.
Omelye sayth that Jhesu cryste sheweth to vs by that
he fledde how we ought to flee mondanytee & all vayne
glorye. And to this purpose we rede how Vaspasyan
wold not receyue the empyre and sayd he was Indygne
& not worthy not withstandynge ỹ his knyghtes wol-
de that he sholde be emperour in ony wyse. But now in
this present tyme we see all the opposte & contrarye for
ỹ prynces antende with theyr power to conquere newe

seygnouryes and lordshyppes and it is a manere of ty-
rannye ꝑ whiche maketh naturally his mayster doub-
tous and ferefull for the tyraunt hath alwaye fere and
drede to lese ꝑ whiche he hath euyll goten. The tyraun
tes ben also comunely lytell byloued of theyr subgettes
and therfore they lyue in grete doubte. To this purpo-
se we rede how denys the tyraunt durste not do shaue
his berde for fere that he hadde of sleenge. And in dede
he brente the heeres of his berde / as Tullius rehersed
in his .bii. boke of offyces the .bii. chapy. Semblably
he recyteth how a tyraunt named Sergius for sembla-
ble cause doubted that his wyfe sholde slee hy by nyght
And in dede he dyde do espye yf she hadde ony knyfe or
other thyge to do it. And neuertheles in thende he was
slayne by her. More ouer Ualerius recounteth how ꝑ
kynge Masinilla by cause of his tyrannye trusted not
to his people & therfore he made his body to be kepte
by dogges by the whiche hystoryes it appereth how ty
rannye maketh the prynces ferefull & doubtous That
is to wete whan the prynce is not content and hath not
suffysaunce in his estate and whan he wolde alwaye
mounte more hyer.

¶How the prynce ought alwaye to be sobre and chaste Capi.ᵒ. vi.

Of Lotonye and Lecherye affeblyssen the body and
taken fro a man all the wyll to do well. And in de
de thou shalte se how the gloton by his dronkenes spe-
keth folysshely / sheweth his secrete often then ought ꝑ
prynces to be ashamed the whiche demaũden no thyn-
ge but wyne & mete and holden longe dyners & yet mo-

re longer soupers / for oftentymes in beuerages & dyssolucyons they mayntenen them selfe all the nyght or the grettest parte therof. And who ỹ now these dayes wyll fynde glotonye he may well go to the courte of dyuerse prynces. And there thou shalte fynde that all for ỹ most parte they do none other thynge but drynke & ete sauf a lytell whyle that they be in ydelenesse & in players dyssolucte. And therfore Socrates the phylosopher dyspysed the lyfe of the people of the courte / and also of all that sowen the halles and the grete dyners. To whome speketh Seneca in one of his epystles. O thou myserable people that dost none other thynge but drynke and ete / it is domage that ye haue soule and vnderstandynge / sythen that ye only thynge on your body. And for so mesche Virgyle in his fyrste booke of Eneydos reprenueth dydo by cause she lde helde her lõge at dyner. What shall we thenne saye of theym of whome ỹ saye sayth in his. vii. chapytre. The whiche haue not leyzer to slepe by cause they wolde ryse erly in the mozn for to make them selfe dronke. They be lyke to them of whome Seneca speketh in his. lxxxvii. epystle the whiche alwaye daye and nyght drynke and ete / sauf a lytell whyle that they slepe / and it is good to wete that they then dreme that they drynke and ete for gladly men dreme of that / that whiche they do by daye. Thenne ought the pryncs to flee and eschewe glotonye and ought to haue in theyr courte mesure / ordynaunce / and all honeste. But thou shalt fynde there now none ordre but fylth and soule table clothes. And men whiche saye them selfe to be honeste / but they renne to the table shouynge and puttynge awaye eche other. And they resemble not men but hogges and swyne goynge to theyr trough in soule etynge

and there shalt thou here no worde spoken of god ne say
no graces ne benedicite/but dyssolute wordes/othes &
swerynge/and all dyshoneste shalt thou there se reyn-
ge/and yf this were in warre it sholde not be ouer grete
meruayle. But in tyme of peasle to mayntene suche a ly
fe/it is not a lyfe/but it is dethe/and ryght glotonye/ȳ
whiche engendreth lechery/lyke as Valerius sayth/&
also experyence sheweth the same/the whiche is ryght
euyll syttynge in prynces/and generally i all chyualry.
And as to me I repute Impossyble that a man leche-
rous and amerous folysshe of women maye be wyse &
knyghtly. ¶ Recounteth not Vegece in his .iii. booke of
chyualrye/how ȳ noble knyght Scyppyon thastrycatit
wolde neuer abuse hymselfe with women how fayre so
euer they were/as it appereth of the fayre mayde whi-
che he refused and restored to her husbonde. ¶ We rede
also how Octauyan seynge cleopater a ryght fayre vir
gyne/how be it that he was somwhat enclyned to her
loue/neuertheles he wolde i no wyse abuse her/lyke as
Polycrate sayth in his .iii. boke ȳ .vii chappytre. ¶ Sem
blably we rede how Hanyball. Gayus Julius Cezar/&
Cathon lyued ryght sobrely & chastely/as it appereth
in the .v. boke of polycrate the .vi. chappytre. Thus then
ought the prynces to consydere/how that folysshe loue
of women destroyed the strengthe of Samson the wyt-
te of Salamon/and the bounte of Dauyd. ¶ And ther
fore maye neuer prynce longe endure/that letteth all
his entencyon to lechery/lyke as sayne Jerome sayth
in his .xxiiii. epystle. ¶ And to this purpose Egesypus
in his fyrst boke in spekynge of one named Anthonye
sayd to the Emperour knowe thou that Anthonye is
baynquyssshed/but that is not by ȳ/but this hath done

Good ma.

Cleopatre/whome he hath soo folysshly loued. For he hadde leuer be vaynquysshed with her/than to vaynquysshe without her. Thenne ought euery chyualrous man to take hede and see well to that he be not loste by lecherye. Trouthe it is that he named hymselfe Amorous. But whan I aduyse me well he maye be named Maleurous ꝑ is vnhappy. For it is grete mysserye for to haue thought to mayntene a woman/for thenne his body he destroyeth/his strēgthe perysshyth/his syght waxeth/his wytte mynysshyth/his lyfe shorteth/his helthe enpeyreth/and also his courage for to do well gooth awaye, and his good fame and renōme. And whan that he weneth for to be happy bycause he hathe founde a fayre womā/than he hath loste hymselfe by cause of his Inordynate loue/whiche is that he loueth the woman more than hymselfe. And so it happeth often that he is moche deceyued whan he weneth for to be byloued synguleriy/that is to wete he that mayntyneth dyuerse & many women. For he ought to knowe that neuer woman loued suche a man longe/how well ꝑ she sheweth semblaunte for to loue hym/but her hope is to haue his golde and his syluer I put case that it were otherwyse and that there were loue bytwene bothe the partyes/yet may it none otherwyse be but that ꝑ man is vnhappy/the whiche for loue of the woman putteth hymselfe in grete dyffame/and leueth the estate ꝑ apperteyneth to good chyualrye. And he ought to consydere by what moyen his auncestres haue conquered theyr goodes and honours.

¶ How prynces oughten to employe & dyspose themselfe. ca. viii.

The prynces oughten to be example of honour & of good lyfe/and to employe and dyspose theym selfe in good werkes and feautes / for to be cause þ theyr subgettes do semblably. And it is a grete shame yf a noble prynce that sholde be a cappytayne of knyghtes be called a player of dyse/and euery knyght ought too knowe that by playenge of dyse or other games semblable may no thynge be goten ryghtfully ne Justely / but all that is goten by that meane is to þ dampnacyon of his soule and hurtynge of his conscyence. By suche games the name of god is sworen and forsworen and despysed. A man loseth his tyme and his rest often. And whan he sholde thynke how he sholde gouerne his people / than he studyeth to begyle his felowe & wynne his moneye. ¶ And to this purpose we rede in Polycrate how a knyght named Clysson arryued in the countre of Corynthe for too treate allyaunce with the lordes of the countre/the whiche he founde playenge at dyse / and he this seyenge departed/and sayd he wolde haue none alyaūce with players of dyse. For players of dyse ben comynly lyghte in courage/& chaunge oftentymes theyr purpose as dothe the fortune of dyse/and ben redy for too promyse to swere/and also ben full of couetyse/and by consequente ben enclyned to rappyne the theft. ¶ And therfore sayth Seneca in his Prouerbes / that he that knoweth moost of suche playes/knoweth moost of all euyll. As who sholde saye / that in suche games is noo thynge/but euyll and synne. Thenne is it a grete shame that chyualrye be employed in suche games. ¶ For suche playes make a man to lese his chyuamice and goodes / and somtyme bryngeth hym in despayre. ¶ And the lawe sayth / that all they that playe at dyse synnen / also they that be presen-

Good ma.

te and consentynge/for I put caas/that whiche they ha
ue be not theste. Neuertheles all they that playe for aua
ryce and couetyse ben in theyr hertes rauynoures. And
therfore Saynt Austen sayth in his.iiii.boke of the cyte
of god the.xvi.chappytre/ howe a wyse woman demed
that it sholde be good too forbede and defende all the ga-
mes and playes that ben in preyudyce of the comyn we
le. But I wyll not saye but that the prynces & knygh-
tes maye playe & dysporte them with some honest playe
¶ For as Seneca sayth in his boke of tranquylyte som-
tyme the philosophres toke dysportes as it appereth of
Socrates and of Cathon. For as the corde whiche is al-
waye bente or stratched/somtyme breketh. Ryght soo a
man without reste maye not longe perseuer/and hereof
we haue experyence of the londes and feldes/that men
lete reste for to bere fruyte ye better. And a man speketh
For to wake the better after. Ryght to ne more ne lesse a
man maye honestly/dysporte for the better to entende to
that he ought to doo. ¶ And hereof we haue an example
of saynt Johan Euangelyst/of whome cassyan recoun-
teth in his.vii.boke of collacyons/how he on a tyme dys
ported with a patrych. And that seyenge a yonge man
goynge by the waye berynge a bowe in his honde sayd/
that he meruayled that he played soo lyke a man of the
worlde/and was of so holy lyfe. Thenne saynte Johan
answered in demaundynge of hym wherfore his bowe
was not alwaye bended. To whome he answered/ye yf
his bowe were alwaye bente/ye it sholde not be soo stron-
ge for to caste forthe the arowe. Semblably sayd saynte
Johan is it of the body of a man/whiche maye not al-
waye laboure/& therefore he ought to haue some alege-
ment. By whiche it appereth how honest playes ought

no man to reproue so they be taken in tyme and in place and after the condycyon of the persone. But playes dyssolute oughten to be repreued and euyll playes/the whiche often ben of couetyse/suspycyonous/and of manye euyll vsages/and moche ydle langages.

How knyghtes oughten to gouerne themselfe. Capitulo. viii.

A knyght ought to be a man amonge a thousande good & honourable corageous of herte/true in his dedes/myghty and wyse/hardi and prudent/and redy to defende the ryght of his countree/and of theym to whome he is bounde to serue/& also of them of whome he hathe the gouernaunce. And as Gefraye sayth in his peotrye/vsage maketh a mayster/and the exercyte maketh a man redy and habyle in his feates & dedes as ỳ Grekes sayen in theyr Prouerbes. And as Tullius recyteth in his questyons tusculanes in his fyrste boke. And therfore the knyghtes oughten to exercyse and accustome them in feates of armes/and oughten not to be ydle in sechynge and folowynge theyr pleasure and ease in suche wyse/that they essaye not almoost at noo tyme to bere the feates ne payne of chyualrye. I suppose yf a serche sholde be made how many knyghtes that knowe theyr horses wel/and theyr horses them/and haue theyr harneis and abylmentes of warre redy. I trowe there sholde not manye be founden without lacke of suche as they ought to haue. More ouer the knyghtes ought to be true and holde that they promyse. And to this purpose recounteth Ualerius in his .v. boke how a knyght of Rome named Fabi⁹ promysed to Hanybal certay

ne monye for the raũsome of the prysoners that he helde so that he wolde delyuer them / & thenne Hanyball graũted to hym his demaunde / and Fabius came to Rome / and recounted to the Romayns his promesse / and the romayns wolde not paye that whiche he hadde promysed And that seeynge Fabius / he solde his herytage and helde his promesse to Hanyball. ¶ And therfore Polycratus in his .vi. booke the .v. chappytre sayth that a knyght tofore all thynges is bounde to kepe his othe and that whiche he promytteth / and therfore the prynces maken ỹ knyghtes to swere by theyr othe / that they sholde holde and maynteyne loyalte and trouthe / in sygnefyaunce that it oughte to be a grete surete of the othe of knyghthode. ¶ More ouer the knyghtes amonge other thynges oughten to kepe and maintene the chyrche. And soo to do of olde tyme they pormysed and presented too the Temple theyr swerdes in sygnefyaũce that they promysed loyalte. Fyrste to god the whiche is prynce of all chyualrye. After a knyght ought not onely trust in his strẽgthe / but oughte to be wyse and subtyll / and byleue good counseyll. ¶ For Ulyxes surmouũted the stronge Hercules by his wytte / & not by his strengthe. ¶ And the Romayns conquereden the worlde more by theyr wysdome than by ony other thynge as Polycate sayth ỹ .vii. chappytre of his .vi. boke. ¶ And Pompeis in his .xi. boke recyteth of Alexandre how his fader leste to hym lytell chyualrye / but he was wyse and well lerned / & therfore he conquered all the worlde by wytte of chyualrye. ¶ And to this purpose Egesyppus in his .v. boke alledgeth Tytus / whiche sayth ỹ in chyualry wytte and good aduyse were more necessary than strength of body. More ouer a knyght ī his feates of armes ought not to be presumptuous ne despyse ouer moche his aduersarye / for as Ca-

thou sayth / it hapeneth often that ỹ feble dyscõfyt ꝛth ỹ stronge / and the lytell the grete / as Dauyd surmounted Golye / ⁊ thou oughtest to knowe ỹ the vyctorye cometh not of the man / but pryncypally of god / as it appereth in the fyrst boke of Machabees . ỹ . ii . chappytre / ⁊ therfore a knyght ought not to glorifye hymselfe . And to this purpose we rede how Moyses gote vyctorye not by strengthe / but in prayenge god ⁊ in lyftynge his handes to heuen / as it is wryten in the boke of Exody the . xvii . chappytre . And of Theodosius in the hystoryes of ỹ Romayns we rede / how he seeynge that his ennemyes were more stronger than he was / he prayed to god in takynge ỹ sygne of ỹ crosse by whiche he gate vyctorye / ⁊ therfore aũcyently whã they made batayle / ỹ preest of ỹ lawe went tofore the chyualrye in prayenge god / as it appereth in ỹ boke of Deutronom the . xx . chappytre / and therfore sayth the prophete ỹ a man ought not to truste pryncypally in the bygour of his legges ne in the strengthe of horse / but in ỹ grace of god . More ouer ỹ knyght ought not to enterpryse batayl but yf it be by good ryght ⁊ ryght good cause / ⁊ to this purpose sayth Swetonius in his . ii . boke ỹ Augustus Cezar enterprysed no batayle / yf it were for telchewe ryght grete domage / ⁊ therfore sayth sayntAusten in his . b . boke of the cyte of god the the . xxi chappytre / ỹ a batayl ought not to be made / but for ryght grete neceſſyte . And therfore auncyently the people requyred god that he wolde shewe vnto theym yf they had ryght or not / or elles yf they had done ony thyng agaynst hym / wherfore they oughte too haue batayll . For they sayde . ¶ And it is trouthe that they that loue god and haue a good cause / kynably they shall haue vyctorye of theyr enemyes / as it appereth in the boke of Leuytes ỹ

xvi. chaptre. But it is grete Inconuenyens whan the batayllys ben made by tyrannye / and bycase of couetyse. For the comyn prouerbe sayth / synne noyeth / and therfore me semeth that resonably many knyghtes haue moche suffred. For many tymes they haue made enterpryses / not with good cause and good ryght / but by pryde & bycause of theyr greete couetyse. And it is harde that they sholde happen well / sythen that they go to bataylle not with theyr propre good / but with goodes euyll goten. ¶ And in goynge they robbe the poore people / and theym in theyr owne countre. And they that so do / they ben not worthy to be noble ne called knyghtes / but they be of the condycyon of tyrauntes / of whome Polycrate speketh in his. iiii. boke / that to sle a tyraunt sholde be a Juste thynge. ¶ And tullius in his boke of offyces the. vii. chaptre sayth / that for to slee a tyraunt is a thynge honeste. For we se that a man cutteth awaye the membre that is cause of the destruccyon of the other. But thou mayst demaunde how ỳ tyraunt maye be knowen. To this answereth Arystoteles in his. viii. boke of Ethykes sayenge that bytwene a kynge and a tyraunt is a grete dyfference. For the kynge secheth & desyreth the comyn wele / and the tyraunt seketh his owne prouffyte and the suppressyon of the people / and therfore tyrannye is seygnorye vyolente and outrageous / and therfore it maye not longe endure. And thus sayth Job in his. xv. chaptre. And hereof we haue seen many examples of some tyrauntes whiche haue looste theyr seygnorye all or a grete parte.

¶ Thus endeth the thyrde boke.

Here folowethe the.iiii. boke ꝑ whiche speketh of the estate of the comynalce and of the peoꝑle.

Fyrste it trayteth of ryche men and how they ought not to glorifye in theyr rychelles. Capi. Primo.

The men comen of god and not of the creature/ and therfore the louynge and prayfynge ought to be gyuen fyrste and principally to god. And the ryche man ought to consydere that whiche the wyse mā sayth in his .xb. boke of prouerbes/ whiche sayth that he that folowethe auarice hath no peasc of cōsceyence. And in his .xxbii. chappytre he sayth that he that hateth auarice enlōgeth his dayes and his lyfe. And therfore to haue rychelles is not alwaye the mooste profytable for the rychelles often empeche and letten the getynge of vertues/ and therfore the auncyent men desyreden more vertues and good renōme than they dyde rychelles or hauoyr. As it appereth by Scypion ꝑ whiche brought in to the subgeccyon of the romayns all Affryca of the whiche romayns he demaunded for his salarye nomore but for to be named in his surname Affrycane in memorye of the sayd victorye/ as Valerius recyteth in his .iii. boke. And of the counsellours of Rome we rede that they were so poore that it behoued the Senate to nourysshe theyr chyldren. He recounteth also of Thyberyon how he sayd that vertue is worth the tresour of suffysaunce than of cheuaunce & rychelles. And in dede many tymes he refused grete tresours ꝑ were vnto hym presented. Moreouer in his fourth boke he recoliteth of Marcus Tullius how he was an ex

Goodma.

antipatyre of ryght good lyke & myght haue had moo ry
chesses but he wolde not. And he dwelled in a lytell hou
se & helde but a lytel estate. And it was so ỹ many essaye
den for to se yͤ they myght chaunge his wyll & to hym
presenteden grete hynaunces. To whome he sayd go ye
your waye w̄ all your rychesses for they ben your char-
ge & your perdyeyon. We rede also in the seconde boke
of hyeryons phylosophyke how ỹ the dy̅ge of Cecyle na-
med Artagougies vsed not in his estate but vessell of er
the for his fader had ben a potter / & therfore he sayd ỹ
for ony fortune no man ought to forgete his genyture.
And better it is and more worth for to encreace in good
maners thā it is in grete estate By ỹ whiche hystoryes
it appereth how ỹ the ryche men ought not to glory fye
them selfe in their rychesses. And to this purpose sayth
ỹ appostle in his epystle to Thymothey ỹ he that loueth
rychesses at the laste he shall not do his prouffyte. And
ỹ ryche man ought to cō̄syder e how he is mortall for hy-
nably hym behoued for to leue all sothen he is not wyse
ỹ setteth his herte & his trust all in temporall & trāsito
rye chyssaūce & goodes / as sayth saynt Gregorye in his
& viii. boke of Moralles. And to the same purpose saynt
Austen in a sermon of the wordes of god sayth. That no
thynge is worth to ỹ though thy offres be full of ryches
ses / yͤ ỹ haue no thy̅ge of good in thy conseyence / what
auayleth to haue rychesses yͤ ỹ haue no goodnesse i thy
selfe. What auayleth it to a mā ỹ hath the vse of moche
good werkes & them selfe is subgette by synne to ỹ fen-
de. Therfore sayd a royse phylosopher named Salon ỹ
no ryche man is happy / ỹ is to wete whan he es auary
cyous and this recounteth Valerius in his viii. boke ỹ
seconde chapytre. More ouer ryche men ought to con-

hydere that many ben becomen poore as callus whiche was ryght ryche. But after he was so poore ꝑ al men scorned hym and had hym in derysyon. And one named Callus was so grete at Rome that he was called ꝑ patrons Senate/but synably he was deed and by Justyce condempned shamefully. And therfore sayth Seneca in his boke of purueaunce that greate rychesses is moche perylous. For the man is in grete perpl that no thynge knoweth he maye endure. And of suche condycyons ben often tyme ryche men/ the whiche wyll haue in all caas they pleasyr.

¶ Here folowethe the state of pouerte how he ought to be contente. Ca. ii.

Seynt James sayeth in his fyrste chapytre/ god in this worlde here hath chosen the poore folke/ whome also god enhaunceth often and comynly as the prophete Dauid seyth. ¶ And our saupoure sayth that blessyd ben the poore of spyryte that is is to wete them that ben not in theyr hertes couetous for lytell is pouerte worth without forthyr the herte haue not suffysaunce. And to his purpose we haue also dyuerse examples/ as of Dyogenes the wyse phylosopher the whiche lete ted no thynge by worldely goodes. And Seneca in his boke of purueaūce sayth that Demetrius threwe all his rychesses in to ꝑ see sayenge that they were noyous and grouous and in his boke of tranquyllyte he recounteth of a phylosopher ꝑ whiche by fortune loste all ꝑ goodes that he hadde. And than he seynge this he thanked almyghty god Joyously fortune sayenge that he was alleged and eased of his grete payne and more redy & better dysposed for to do welle. ¶ More ouer sayntt Jerome in

Good ma.

his .xxv. epystle rehercth how Crates whiche was of the cyte of Thebes was somtyme moche ryche. But he renoūced all in sayenges that it was moche harde to ge te rychesses and that it is better to lese rychesses than ley rychesses to be loste. Therfore sayth Fabricius that he was ryche not by grete rychesse / but by very suffysaunce / lyke as Valeri⁹ sayth in his .iiii. boke in the .iii. chaptre. And in semblable oppynyon was zenon the phylosopher / ybeas Agelius recounteth. ¶ And therfore Thobye sayd to his sone. My sone we lede a poore lyfe / but and we drede god we shall haue good ynoughe & this is wryten in his .xiii. chaptre. ¶ Therfore sayth Senecā in his seconde epystle that there is no thynge more honester than Joyouse pouerte / that is whan a man is content with his suffysaunce the whiche suffysaunce maketh a man more ryche than doeth grete ryaunce and good. For as sayth sayne Austen / there is nothinge that maketh a man so Joyouse as doth suffysaunce in pouerte. And to this accordeth an hystorye of sayne Austen whiche he rehercth in his boke of Confessyons in spekynge of hym selfe / & sayth that on a tyme he sawe a poore man passynge by in his pouerte moche Joyously / wherfore he moche meruayled. And thenne he sayd to his felawes. Alas my frendes we labour in vayne and in getynge rychesses for to lyue surely & Joyously. For ye se this poore man whiche moche passeth vs / and is comen longe syth to that we demaunde and serche. And this hystorye was tofore the conuersyon of sayne Austen. Moreouer in ỹ holy scrypture thou shalt fynde how Moyses kepte sherp / as it appereth ỹ .iii. boke of Exody. And the prophete Helye was so poore ỹ he demaunded a lytell brede and water of a wydowe / as

it appereth in ỹ. iiii. boke of kynges. And the appostles renounced all. And in dede saynt peter sayd of hymselfe that he hadde neyther golde ne syluer. And we rede of Saull / ỹ he kepte ỹ asses of his fader. And Dauid was a shepeherde and neuertheles after they were kynges. Then me semeth ỹ in pouerte euery man ought to haue good pacyence and he is moche ryche that lyueth in sufficyaunce that is to wete content wt that he hath.

¶ Of the estate of olde age & how men ought to be good and vertuous. Capi. ✲ iiii.

After the age of a man he ought to be ỹ more rype and aduysed and by the experyences that he hath seen he ought to be the wyse of maners. And therfore Seneca in his. ix. epystle thanked and praysed his olde age / by cause that therby he lefte many euylles & synnes. And saynt Ambroyse in his fyrste boke of his Examcron sayth that the aged man or auncyent ought to be in maners amyable and swete in counseyll prouffytable / in worde ferme and stable redy for to deye / and for to reprehende and repreue ryght courageous & wyse. But many olde and aged ben of contrarye condycyons. For many in theyr olde age ben more malycyous and more redyer to do euyll than in theyr ongthe. In counseyllynge they ben soles in spekynge lytell verytable to lecherye enclyned & replenysshed with auarycc. And of soo moche more as they haue lyued longe of so moche more be they of euyll lyfe. ¶ Of whome speketh Hughe in his seconde boke of the cloystre of the soule & sayth that amonge thabusyons of this worlde one of ỹ grettest is of many auncyent and olde men the whiche obstynate in theyr wyckednesse & yet ben ryght nyghe

Good ma. J. iii.

the deth. God sendeth vnto them many & diuerse messa
gers and yet they wyll not byleue ꝑ messagers of deth.
And it is no doubte but that the mooste parte comynly
fele them feble in them selfe lesbienes of appetyte ache
of heed & of teeth mutacyon of heeres feblenes of body/
and other thynges semblable/whiche thynges ben all
messagers of deth. Thenne it is meruayll & grete abu-
syon wherfore they aduyse theym not well/lyke as Cy-
prian sayth in his boke of the. xii. abusyons. ¶ And to
this purpose recounteth Valeri⁹ in an hystorye in his.
viii. boke of a man ꝑ whiche was an hondred yere olde
of whome one demaunded why he toke no dyspleſaũce
of his lyfe. The whiche answered/that olde age ought
not to displease hym ꝑ desyreth to employe countynual
ly his tyme well. But it ought moche to dyspleaſe for to
be olde in synne and without wysedome as who wolde
saye that it is shame to lyue longe without doynge well
and without amendemẽt. And therfore me semeth as
it is aboue sayd that the auncyent & olde aged ought
to be the more type & wyse. For as Tupcenne sayth in
the fyfte parte of thynges naturall the vnderstandyng
of a man reformeth hym selfe after. xiiii. yere/ꝑ which
che thynge is true as touchynge to experyence. ¶ And
Tullius in his. iiii. chapy. of his boke of olde age sayth
that mynde & aduyse ought to haue in olde mẽ bygour
and that is none other thynge to saye but the auncyen-
tes & olde men ought to be wyse and aduysed. And they
ought not to ferre ꝑ deth. For naturally they haue lasse
to lyue than yonge men. And therfore sayth Valerius
in his fyfte boke the. ii. chapytre that two maner of peo-
ple amonge the other ought to haue hardynes to saye
and pronounce ꝑ trouthe that is to wete the poore whis

che haue nought to lese / and thaunceyent and olde men the whiche haue but lytell to lyue. For as Seneca sayd in his .xi. epystle / olde age abydeth none other thynge but the deth / the whiche is naturally his neyghboure. ¶ And it is a thynge moche abhompnable for to se the auncyentes & olde men more vycyous than ben other men ꝑ whiche wyll not only saye trouthe but that worse is / they wyll not here and ben Incorrygyble and obstynat in theyr wyckednesse. To whome speketh Seneca in his .xii. epystle sayenge that it is shame whan the olde man is not meure ne rype in his olde age / & whan he mayntyneth his lewdenesse comune to yougthe. And therfore sayth saynt Poule. In his olde age he had voyded and put frome hym all chyldehode and all yougthe More ouer the olde men ought to consydere this that Tullius sayth in his boke of auncyent / ꝑ whiche sayth that ꝑ auncyent and olde man is vnkynde and vnhappy whan he hath lyued longe and chaued his body his skynne his heeres and all his membres yf he chaunge not also his lyfe fro better to better.

¶ Of the estate of yonge people and how they ought to gouerne them selfe. Capi. iiii.

AND comunely a man is enclyned to mayntene the lyfe / the whiche he hathe mayntened in his yougthe. So then oughten the yonge people to aduale them & do payne to gete vertues to thende for to do well be to them pleasaūt for tensyewe ꝑ same in ꝑ processe of theyr lyfe. For Seneca sayth in his boke of maners euery persone doth ꝑ gladly ꝑ whiche he hath in his yougthe. And Aristoteles in his boke of Ethykes sayth that

it is a thynge naturell to take pleasaunce and delectacy on in that thynge / the whiche he hath ben accustomed to do in his chyldhode and yougthe. And therfore the wyse man in the.xi.chappytre of Ecclesiastes speketh to a yonge mā & sayth thus / yonge man aduyse the to dyspose thy herte in good werkes. For lyke as he ought no thynge to repe that hath no thynge sowne ryght so in olde age he shall fynde no thynge good but that he hath accustomed to do in his yougthe. And therfore ought ỹ yonge people to kepe them well fro euyll companye the whiche is oftentrause of the destruccyon & perdycyon of yonge folke and it is harde for a yonge man to be good whan he conuersety with people of euyll lyfe. And to this purpose sayd Tullius in his seconde boke of offyces that chyldren ought to be nourysshed with good folke & honeste and ought to dwelle with them contynnuelly & thenne by cause of the good people he shall be ashamed for to do euyll. For they shall be a ferde for to be repreued and consequently they shall be ashamed for to be reprehended They also that haue the gouernaūce of ỹ yonge people ought not to cesse to repreue & chastyse theym / & thenne is a man well dyspoled to receyue chastysemēt whan he is yonge & not harded ne made rude to do harme. And therfore sayn̄t Ancelme in his boke of symylytudes compareth Infancye or chyldehode to waxe whiche is softe & is dyspoled to receyue suche prynte as men wyll. The chylde also resembleth to the rodde whā it boweth lyghtly it is wounden as men wyll. Thenne owen ỹ fader & moder to haue ryght grete aduise vpō ỹ gouernaūce of theyr children as it shal be sayd hereafter ỹ children also owen to theyr parentes to fader & moder & to theyr maysters to obeye in folowynge ysaac ỹ whis

che obeyed in suche wyse to his fader that he was all re
dy to receyue the deth at his cõmaũdement as it appe
reth ỳ. xxii. chappytre of Genesis & yet he was at that ty
me of the age of. xxxii. yere. And of Dauid we rede how
he was obeissaunt to his fader / as it apperetb the fyrste
boke of kynges. And Jhesu cryst hym selfe in his youg
the was obeissaũt to his parentes as saynt Luke sayth
in his seconde chappytre. well it is trouth ỳ many bycau
se theyr yougthe wene to be excused of all theyr euylles
ỳ they do / the whiche ben moche deceyued. For sythen
they haue wytte & vnderstandynge / they ben to be re-
prcued & they shall be punysshed of god yf they do ony
euyll. And herof we haue example of the sones of Hely /
the whiche were rygbt greuously punysshed by cause
they lyueden after theyr wyll in delyces / as it apperetb
the fyrste boke of kynges. ¶ We rede also of. ii. chyldren
whiche god made to be deuoured by the wulues bycau
se they scorned & mocked the pphete Helyze / as it appe-
reth the. iii. boke of kynges. Moze ouer the yonge peo-
ple glorysye theym selfe in theyr beaute whiche be mo-
che deceyued. For as Arystoteles sayth yf a man had ỳ
eyen of alynx & that he myght se thorugh his body he
sholde se in hym selfe & in euery creature moche fylthe &
ordure. And suche there be ỳ wene they be rygbt fayre
and yf they sawe them selfe they sholde well knowe that
they were rygbt foule / for they haue no thynge fayre /
sauf the skynne withoutforthe. Moze ouer they glory-
fye in theyr age & haue hoppe for to lyue longe and they
consydere not ỳ as sone deyeth the yonge man as doth
ỳ olde & ỳ more is we se that ỳ yonge men deyen moost
comynly for theyr be more full of outrages & so ouer fall
into sykneses of hastly deth & nature hath no certayne

terme of lyuynge. Therfore no ponge man ne woman ought not for to hope of longe lyfe to take ony hardynes for to do euyll. For to lyue or not to lyue the synne and euyll shall be punysshed and hope is often cause to lyue euyll in the tyme of olde age.

Of the estate of maryage how it ought to be gouerned. Capi. v.

Maryage is ordeyned for to haue lygnage / & for to loue eche other. And therfore thappostle saynt poule in his .v. chappytre admonesteth the wedded men sayenge ye men loue your wyues as Jhesucryst loueth his chirche. And to this purpose Valeri⁹ in his .iiii. boke the .chappytre reryteth how a man named Graccus loued his wyfe named Cornelle so moche that he wolde deye for to gete the helthe of his wyfe. The recounteth also how Cuplacius herde saye that his wyfe was deed. And thenne he smote hym selfe in the breste with a knyfe and requyred to be with her drowned or brente as at that tyme was the custome to do whā the people was deed. And how be it that no man ought so to do. Neuertheles by ꝑ sayd hystoryes it appereth how men ought to loue theyr wyues. Semblably also the women owen to loue theyr husbondes. And herof we haue example / as Valerius recounteth in his boke afore sayd how Julia the doughter of Cesar seynge the robe of her husbonde spotted with blood was so troubled / tha for sorowe and heuynesse her chylde that she hadde within her bely was destroyed. For she hadde supposed that her husbōde had ben deed or that he had receyued

lomme bylonye whos name was Pompee the graunt
After he recyteth of ỳ doughter of Cathon named Por-
cia seynge her husbonde Brutus to be slayne she dema-
ded a knyfe to sle her selfe also. And by cause that none
wolde delyuere to her no knyfe she toke brennyge coles
and put them in her mouthe and ete them doune in su-
che a wyse that she deyed by a ryght meruaylious ma-
nere. Semblably he recounteth of the wyfe of kynge
Mctridatus ⁊ whiche folowed hym in all places wher-
re he went were it in bataylles or elles where. And cer-
taynely she kytte of her heers ⁊ arayed her lyke a man
for to haue the better opportunyte for to folowe hym in
all places. And how be it for to do in lykewyse / it is not
of congruyte nor of necessyte. Yet by the sayd hystoryes
it appereth how maryage ought to be had in grete lo-
ue. And to the same purpose recyteth Valerius in his
vi. boke the. vii. chapytre how Vulpicia kepte her hus-
bondr in a lytell place ryght secretely. Notwithstādyn-
ge she wyste well that she sholde be deed yf her husbon-
de were founde with her whome they sought to put to
deth. And it is good to knowe how in maryage after ỳ
doctours thre thynges ought for to be / that is to wete /
fayth / loylte / lygnage / and sacrament. By fayth ⁊ loy-
alte is gyuen to vnderstande that neyther of ỳ partyes
maryed ought not to trespace with his body but to ke-
pe it to his partye. For as thappostle sayth in his fyrste
epystle to the Corynthyens the body of the man is by
longynge to ỳ wyfe ⁊ the body of the wyfe to the man ỳ
is to vnderstande in maryage. And as sayne Ambrose
sayth in his Exameron / god made eue the syde of adam
in sygnefyaunce that in maryage a man ⁊ woman ought
to be all one body one selfe thynge. And me semeth ỳ the

partye that forfayteth his maryage dooth agaynst the lawe of nature. For the storke hath suche forfayture in abhominacyon of storkes to slee hym or her that so forfayteth / lyke as Alexander recoũteth in his boke of nature of bydes. And me semeth it is a grete abhominacyon for to see in many maryages so lytell fayth and layalte as now is. But I byleue that one of the causes amonge the other is / as that ỹ maryages ben not duely made but for money or other cuyll causes. Then it is no meruaylle that the maryages contynue not well sythen the begynnynge. Therfore the kynge Lygurgis wolde and ordeyned in his realme that the byrgynes and maydens sholde be wedded without to haue golde or syluer to thende that the maryages sholde not be made by couetyse / lyke as pompeius recyteth in his .iii. boke. And Ualerius in his .vii. boke the fyrste chapytre recyteth how one demaũded sometyme of a philosopher named Themystodes how & to whome he sholde marye his doughter / that is to wete to a poore man or to a ryche. The whiche answered that he ought not to demaũde pouerte ne rychesse / but the bounte and the vertues of the man. Moreouer in maryage there lyeth ryght grete aduyse and not only for parentage / but also for to mayntene it. And to this purpose speketh Theofrast ỹ dysciple of Arystoteles in his boke that he made of maryage / in whiche he sayth that a man ought more to beholde the bounte of a woman than the beaute & yf thou demaunde whiche is better to take a fayre woman or a foule & he answered that it is an harde thynge to kepe a fayre woman the whiche many men desyred & it is a grete payne to loue ỹ foule one whiche many dysprysen & yf she be good ỹ goodnesse shall kepe her beaute & yf she

be not fayre it is none harde thynge to loue her that is of ryght good wyll for naturally & reſonably more ought the bounte to be prayſed than the beaute. More ouer in maryage is moche to be ſuffred ſyngulerly yf bothe parties be not wyſe for men ben often ſuſpecious of theyr wyues and therfore ought a woman to be ſymple and good / and not only of her body / but alſo of her mayntene and maners. For in ſpekynge in beholdynge ne in cõuerſacyon ſhe ought not do ony thynge by whiche ony other myghte thynke or Juge in her ony euyll And it happeth often that by theyr folyſſhe mayntene & maners ỳ women make theyr huſbondes to myſdeme and euyll of byleue. Many alſo ſeynge theyr maners folyſſhe and ſuſpecyonous / payne theym ſelfe to deceyue them wenynge that they be of euyll dyſpoſycyon bycauſe of theyr wanton and folyſſhe maner And oftymes it happeth that ſuche one is taken with her nette the whiche ſhe neuer thought ſholde happen / & all this euyll cometh by the falſe ſemblaũtes & contenaũces ỳ many women maken The men alſo ỳ purpoſe to marye oughten for to aduyſe & beholde the condycyon of her ỳ they deſyre to haue to wyfe. But many ben deceyued by cauſe they take them in the age of .xii. yere or there about / & then what they be no man may wete ne knowe. For as the comyn prouerbe ſayth / how ſeeth a chylde it ſeth no thynge. Alſo in maryage hym ſelfe one ought to here many ſpeke. For loue & carnall affeccyon blyndeth ỳ vnderſtandynge & maketh a man fauourable to Juge whã he is ſurpryſed of ſuche loue therfore a man ought not to be loue more an other than hym ſelfe.

¶ How the women oughten to gouerne them ſelfe.

A woman ought to haue resonably two condycyons/that is to wete shame of reprefe/and drede of dysobeyenge of her partye. For then a woman is loste and dyssolute whan she hathe in her neyther drede ne shame. And is a thynge moche to be repreued to se women hardy dyssolute and redy to do many euylles. Suche ben they the whiche by theyr maners foule & dyssolute and by theyr lecherous beholdynges drawe men to do euyll/of whome speketh saynt Jerome in his epystle. C. viii. & sayd that many women ben lyke to thydolles ꝑ whiche drawen the people of the worlde to the fende. Semblably ben they that poppe theym selfe & make theym to seme fayre for to bryngе other to synne. And it it gretemerueylle how thsy presume to deffeate & altere that whiche god hath made and moche lewde is the woman the whiche weneth to make her more fayre than god hath made her. And it is a grete presumpcyon to deffface the paynture of god & for to make the paynture/as sayth saynt Ambrose in his Exameron. And to this purpose Guyllem in the boke of his boke of vnyuersall worlde recyteth how two women somtyme were ryght curyous for to make theym so fayre and to kembe theym. So it happened that the one deyed ꝑ whiche after appereth vnto her felawe whā she arayed & kembed her selfe and sayd to her. My frende aduyse the/for I am dampned for my curyolytees the whiche ꝑ I vsed and mayntened whan I was with ꝑ. And me semeth ꝑ suche curyolytees ben by cause of lecherye & of dyssolucōn carnall then ought all women to take exāple of ꝑ good

auncyent women of whome recounteth Valerius in his vi. boke the. vi. chaptre how many women had leuer to haue deyed than to be defouled. ¶ And he rehercth how the maryners toke a woman a Greke by cause to synne with her. And she seynge that spraūge in to the see and drowned her selfe / & therfore she was moche prayssed of the grekes and reputed for a saynt. More ouer he recyteth of a woman that slewe her doughter / by cause that Apius wolde haue defouled her / and sayd that she had leuer her doughter slayne than she sholde lyue and be dyssolute. Semblably saynt Ambrose in his boke of virgynyte the. iii. chaptre recyteth / how a mayde called Pelage in the age of. xv. yere was rauysshed in the countre of Anthyoche / ỹ whiche seynge that she myght not escape sprange in to a ryuer / for she had leuer deye a virgyne than to lyue corrupte. By ỹ whiche hystoryes it appereth / that the thauncyent women were moche chaste and contynente. Trouthe it is that they ought not to flee neyther to drowne theym selfe / but ytit were by the commaundement and Inspyracyon of god / lyke as Saynt Austen sayth in his fyrste boke of the cyte of god the. xxv. chaptre. For the synne lyeth not in the body but in the wyll. And how be it that they myght not kepe the body agaynst them. Neuertheles they had power not to consent and kepe theyr wyll fro corrupcyon / lyke as he wytnesseth in the boke aforsayd the. xvi. chaptre. And not withstandynge all these thynges afore sayde so / it is trouthe that they deserued honoure and grete prayssynge in so moche that they loued contynence and chastyte. And to this purpose Saynt Jerome in his boke agaynst Jouynyan recyteth how the wyfe of Jetilius was soo chaste / that neuer man touched

her sauke her husbonde only. And on a tyme it happed that a woman sayd to her husbonde ỳ his mouth stāke & whan he came home he blamed his wyfe by cause she had not warned hym therof for to haue founde remedye therfore. The whiche answered that she had supposed that euery man had be of that condycyon. By whiche it appereth that she neuer had kysled ony other man. But for to come to haue chastyte it suffyseth not to eschewe the touchynges but also sobrenesse is gretely requyred in women.

Chow birgynyte ought to be mayntened. Ca. vii.

Irgynyte is in hym selfe ryght honorable & maketh men & women to resemble & be lyke vnto aungelles & they that ben in suche estate ought to mayntene it ryght dylygently. For it is moche harde to kepe consydered humayne fraylnesse / the whiche is alwaye enclined vnto synne but yf it be kepte & chastysed by reason and it is good to consydere how thauncyent and olde people loued birgynyte and maydenhede longe tobre crysten fayth / as it appereth by that we rede in a lytell boke intytled of birgynyte / in whiche we rede that many women of Rome had leuer deye than lese theyr maydenhede & specyally of the two doughters of Vestaza that is to wete of a good woman so named whiche were defouled and enforced by two ponge men the whiche were lodged in theyr house vnder the tytle of ghestes ponge men. And therfore sayth Valerius in his fyfte boke the .iii. chaptre / that two maner of people amonge the other ought to haue hardynes to saye and

do. Semblably for lyke caas we rede how the mayde
called thebana for dyspleasyr that she had by cause she
was defouled and enforced / hynably she put to deth hȳ
that defouled her and her selfe also. And how be it that
suche occasyons be not approuued / neuertheles by the
sayd hystoryes it appereth how thaūcyentes desyreden
and prayseden virgynyte. For who wyll well consydere
to lyue after ỹ flesshe is a thynge abhomynable and to
god dyspleasaunt / as the apostle sayth in his epystle to
the romayns the. viii. chappytre sayenge that they whi
che lyue after ỹ flesshe may not well please god Truthe
it is that virgynyte only suffyseth not / for aboue that
theym behoued to entende to good werkes. And to this
purpose speketh saynt Ambrose to demetrye in his epy
stle. xxxvii. sayenge that a virgyne and a mayde ought
to be stylle and symple and folowe honeste companye /
and ought not to be vacabounde ne rennynge aboute /
but the mooste parte of tyme ought to kepe her at home
in folowynge ỹ blessed virgyne Mary / whiche was all
one in her hous whā thangell salewed her. Moreouer
the langage of a mayde oughte to be prudent attem-
pred and ryght shorte without habondaūce of wordes
In her maner and mayntene she ought to be shamefa-
ste and in all her dedes & feates meke & humble. For by
humylyte ỹ blessyd virgyne was mooste pryncypaly ag
greable to god / as wytnesseth the holy scrypture. Mo-
reouer saynt Jerome in his epystle. lxxxix. in spekynge
to a good moder for her doughter sayd that she ought so
to do that her doughter shoide be alwaye dylygent and
besy for to werke for in ydlenes comynly virgynyte and
maydenhede is loste & vanysheth. And the maydens
ought to consydere how virgynyte is suche a tresoure ỹ

yf it be loste it is irrecuperable/ & therfore they ought to kepe it. To this purpose saint ambrose in his .ii. boke of virgynyte recyteth / how in Anthyoche was a mayde ryght fayre and moche delyred/ & fynably by force was brought to ỹ bordell. And whan she sawe her there/ she began to wepe and to praye god sayenge. O good lorde whiche of olde tyme gauest to virgynes puyssaūce and strengthe to surmounte and ouercome the wyll of men vouche sauf to kepe and defende me. After this prayer came to her a knyght/ ỹ whiche gaue to her his gowne to thende that she myght escape in thabyte of a man/ & in dede she so escaped/ and the knyght in stede of her abode there in her habyte. Thenne came an other knyght and entred in to the same place for to commyse his foule luste wenynge to haue founden the sayd mayden and he seynge that he was a man in habyte of a women made hym to be condempned to ỹ deth / puttynge on hym the synne whiche is not to be sayd and fynably was condempned to the deth. And this seynge the sayd mayde presented her self to deye for hym in sayenge that for the sauynge of her virgynyte he ought not to deye/ but the knyght sayd that he had leuer to deye thā to see one so good a mayde put to dethe / & fynably bothe tweyne were delyuered to the dethe / and for well doynge were martyred. By these examples and many other it appereth how auncyently virgynyte was moche praysed & honoured in so moche that the maydens that consented to theyr defoulynge were stoned to deth as it appereth in Deutronomie ỹ. xxi. chapytre. By whiche thynges it appereth how maydēhede is of hym self agreable not only to the worlde but also to god pryncypally. ¶ And as touchynge this we haue example of our fyrste parens

tes Adam and Eue / the whiche as longe as they were in paradyse they kepte virgynyte.

How wydowhede ought to be kepe holyly. Ca. viii.

Wydowhede is the estate the whiche succedeth to maryage and ought to be mayntened in grete humylyte / in grete deuocyon / in symple habyte in pylgrymages & other good dedes. For in wydowhede ought the vanytes of ỹ worlde to be renounced & for her partye praye to ỹ ende ỹ the loue ỹ hath ben in maryage be remembred & recorded in wydowhede / for it is a sygne of lytell loue & of a lytell trouth in mariage whā after that the two partyes haue longe lyued togyder after the deth of one of the partyes that other succedeth and abandonneth her to the worlde in vanytes & in deduites & how be it that wydowes marye not them selfe I wyll not cōseyll them ỹ cōtrarye & synguler ly whan the partyes haue dwelled togyder longe / or the moost parte of their lyfe. And trouth it is that saynt Jerome approueth not the seconde espousayles but yf there haue be ryght good cause in their youghte. Alwaye he cōcludeth that it is better to schewe syne by maryage thā to synne in wydowhede.

How seruaūtes oughten to mayntene them in their seruyse. Ca. ix.

Seruaūtes in their seruyces oughten to haue dyuerse condyons & in a specyall they oughten to haue. vi. condyeyons. Fyrste they owe to honoure their mayster / secōdely they owe to hȳ faythfulnes / thyrdly trouth / fourthly obeyssaunce / fyftely dylygence / & synably they oughten to haue pacyence in werkes. And as touchynge ỹ fyrste condyeyon we rede in ỹ seconde boke

of kynges / how Joab not withstandynge that he had
victorye of the enemyes of his mayster / neuertheles he
wolde that his mayster had honour & wolde not take
the cyte vntyll his mayster was come. And as to the se-
conde condycyon / that is to wete of faythfulnes of ser-
uauntes Valeri⁹ recyteth in his .iiii. boke the .vii. chapi
tre how Anthonye toke one of the seruauntes of Cesar
his enemye to whome he sayd that he muste leue Cesar
for euermore or elles deye. And somtyme by menaces &
somtyme by promesses he payned hym ỹ he sholde saye
that he wolde forsake and renounce his mayster. And
neuertheles the seruaunt sayd alwaye that neyther for
good ne for euyll that he coude do vnto hym he sholde
neuer forsake ne leue Cesar In lyke wyse he recyteth of
one of the seruauntes of Cesar / the whiche Pompeius
myght neuer Induce hym to his seruyce. And as tou-
chynge to trouthe it is certayne that a seruaunt beynge
a lyer deceyued his mayster and may bycause of many
harmes by false reportes. For a lyenge tongue lyke ve-
nym empoysoneth the house and all the dwellers therin
Moreouer the seruauutes owen obeyssaunce / lyke as
sayth the apostle in his epystle vnto the Ephesyens in
the .vi. chaptre in sayenge. ye seruauntes obeye you to
your maysters in fere and drede / and in symplenesse of
herte. And it is not suffycyent only to obeye but more
ouer it is necessarye that the seruaunt be dilygent. And
to this purpose sayth Seneca in his thyrde boke of be-
nefyces the .xiiii. chaptre ỹ dylygence is moche sytty-
ge in seruauntes And in dede he recommaũdeth the dy
lygence of that seruaunt that serued his mayster in pry
son the whiche as dyscomforted demaunded to drynke
poyson. To whome the seruaunt delyrynge to obeye /

not for ony euyll that he wolde to hym but by ardaunt desyre that he had to do that diligently that which his mayster commaunded hym it happened that by hastynesse to obeye hym wenynge to haue gyuen to hym the potte with poyson he gaaf to hym the potte of medycyne & by cause of this hasty dylygence his mayster was saued. Yet also the seruauntes oughten in theyr askayres and werkes to haue pacyence & for theyr maysters to endure payne. And to this purpose Valeri⁹ recyteth in his .v. boke the .viii. chappyte of the seruaunt of Pappynyon how he herde saye that some were deputed to slee theyr mayster & he prayed his mayster ỳ he wolde chaunge with hym his gowne and hode to thende that he wolde be slayne rather than his mayster yf the cause so requyred and in dede he wolde deye for his mayster. He recyteth also of the seruaunt of Lucius how for his mayster he endured Innumerable paynes. It appereth thenne how seruaũtes oughten for to haue the sixe condycyons aforsayd. ✠

How they that leden euyll lyfe owen to deye euyll. Capi. f.

GOd is a true Juge and Juged euery man Justely wherfore it foloweth that he that ledeth an euyll lyfe muste deye an euyll deth. And herof we haue many exãples in this present tyme For the lytell tyme that I haue lyued none remembraunce that ony euyll man hath deyed a good deth. Trouthe it is that by an euyll man I mene not euery man ỳ is a synner / but I vnderstãde hym to be an euyll man ỳ lyueth contynuelly in syne & in doynge worse & worse wout repentaunce

and without wyll to amende hym. Moze ouer yf we rede thystozyes of tymes passed / we shall synde clerely how they ꝑ haue lyued euyl ben also horrybly deed how was Cayn deed whiche slewe his brother / was he not slayne of Lameth whiche was blynde & sawe nothyng and neuertheles he slewe hym in huntynge / as it appereth in the bske of Genesis. ¶ Moze ouer Pharoo ꝑ kyng of Egypte whiche caused to drowne the yonge chyldern of ꝑ Jewes how deyed he / certaynly he was drowned in the reed see and all his people / as it appereth the xxiiii. chapytre of Exody. We rede also how zebee and Salmana slewen the brethern of Gedeon / but after gedeon slewe them / as it appereth the. viii. chapytre of ꝑ boke of Juges. Semblably Abymaleth that slewe. lxx brethern vpon one stone / was after slayne of a woman / as it appereth the. ix. chapytre of the boke afore sayde. And generally a man that sleeth a mā ought to deye an euyll deth. Rede we not how the yonge man that sayde he had slayne Saull was after warde slayne by ꝑ commaundement of Dauid / as it appereth the. ii. boke of kynges the fyrste chapytre. Semblably we rede that the theues that slewen ysboseth comen to Dauid for to make to hym feste / but Dauid condempned theym to deth. Therfore ought they to be well aduysed that do wronge to other and make them to deye without cause For by the examples afore sayd it appereth clerely how hamyeydes owen deye an euyll deth. Semblably they ꝑ ben tyrauntes and that greuen ꝑ people and the poore Innocentes oughten ryght well to be aduysed / for it is reason that they deye an euyll deth. And to this purpose we rede how Syrasa whiche was a ryght cruell tyraut was synably slayne of a woman / as it appereth ꝑ.

iiii. chapytre of the boke of Juges. And Saull whiche was a ryght grete tyraunt & persecutour of dauid after he slewe hym selfe w̄ his proper knyfe/as it appereth ỹ fyrste boke of kynges the laste chapytre. And Benedab whiche was so cruell/ synably was he heded by one of his seruauntes by the cõmaundement of god/as it is wryten the. iiii. boke of kynges the. vii. chapytre. Then by these exampies oughten the prynces & the lordes to take hede/the whiche by theyr tyrannyes done many euylles to theyr subgettes & by theyr cruelneste make many men to deye and by vengeauce for to haue theyr good For certaynely theyr euyl lyfe by ryght requyreth an euyll deth.

Thow the parentes & in especyall the fader & ỹ moder oughten dyligently thynke on theyr chyldren. Ca. xi.

The parentes & synguleriy fader & moder oughten besely to thynke on theyr chyldren and to do payne by good doctryne and by good techynges ỹ theyr be by good doctryne Instructe and taught in good maners. For as Aristoteles sayth in his. viii. boke of Ethikes the fader is to his sone cause of his nourysshynge/& cause of his dyscyplyne by the whiche wordes it sufficyseth not only that ỹ fader by cause of his chyldren by generacyon but more ouer he ought to nourysshe & teche them. And to the same purpose sayth the wyse man in the boke of Ecclesiastyke in ỹ. vii. chapytre. Si filii tibi sunt erudi illos. That is to saye/yf thou haue chyldren ỹ oughtest to teche thē. And in the ꝓuerbes sayth ỹ wyse man in the. xxiii. chapytre. Noli subtrahere a puero disciplinā. That is to saye ỹ thou oughtest to take hede that thou enpesshe ne lette not ỹ chylde fro his doctryne

and his techynge. ¶And to this purpose sayth the apostle in his epystle to the Hebrewes in ỳ. xii. chapytre. Quis im buit filius quem non corripiet pater. q. d. nullus. That it to saye/who is that sone whome the fader shall not correcte as who sayth none. For the apostle sayth that euery fader ought to correte his sone. And herto accordeth that whiche Polycrate recyteth in his. vi. boke the. iiii. chapytre sayenge that the Emperour Octauyan made his sones to be taught and for to exercyse feates cheualrous And his doughters he made for to be taught to werke wulle to ỳ ende that they myght lyue by theyr laboure in caas that fortune sayled them And Tullius in his questions tusculanes reciteth how the kynge Lygurgis taught his ponge chyldren for tendure euyll and harme and to knowe the good. For the chyldren ensyewe gladly and folowe the doctryne that is gyuen vnto them in theyr yougthe/lyke as Seneca sayth in his fyrste boke of Ire. ¶Therfore sayth thapostle to ỳ Ephesyens the. vi. chapytre. Educas illos. ſ. filios in disciplina et correctione dñi. That is to saye/that they that haue chyldren ought to ensyeyne & teche them by dyscyplyne and by good correcyon entendynge to good. And to this purpose we rede the fyrste boke of kȳges how Hely was ryght greuously punysshed by cause he chastysed not well his chyldren. And therfore sayth Tullius in his fyrst boke of offices ỳ. xxxviii. chapytre that the beste herytage that fader and moder may leue to theyr chyldren that is that they be garnysshed of good maners of vertues & of good customes.

¶How chyldren owen obeysaunce & honoure to theyr parentes. Capi. xii.

To the chyldren that is to wete sones & doughters
owen to obeye theyr parentes / lyke as the apo-
postle sayth to the Ephesyens the .vi. chappytre
Filii obedite parentibus vestris. That is to saye / ye
chyldren obeye ye vnto youre parentes. And the wyse
man sayth in his Ecclesiastyke who that honoured his
fader shall lyue the lenger lyfe. Moze ouer the chyldren
oughte to loue parfyghtly theyr fader and moder and
in nede socoure theym lyke as Scypyon dyde the whi-
che put hym self in peryll of deth for to saue his fader.
And also Eneas for to delyuer his fader passed by the
myddes of his enemyes for nature enclyned them so to
do. Moze ouer of this loue we haue examples in nature
For as sayth sayne Ambrose in his Exameron the fyfte
Oyuely. The storkes ben of suche condycon that they so-
coure theyr parentes whan they ben auncient and olde
and recouere theym with theyr wynges and fethers /
and supporte theym in fleynge and also admynystre to
theym theyr noureture and theyr necessyte. And to this
purpose sayth Valerius in his .v. boke the thyrde cha-
pytre that the fyrste lawe of nature is to loue the paren
tes. And he recyteth of the good doughter / the whiche
seynge her moder in pryson & condampned to deth eue-
ry daye she bylyted her & with her owne mylke nourys-
shed her. Therme was ỳ Jayler moche aduertysed
how ỳ sayd moder lyued so longe / seen that he admyny-
stred no thynge to her ne her doughter also. For the Jay
ler had not suffred ony other wyle to entre to her moder
thenne the Jayler on a tyme espyed how the doughter
gaue to her moder to souke on her breest and he recoun
ted it to the Juge of the countre / the whiche seynge the
loue and bounte of the doughter pardoned the moder /

And therfore sayth Valerius. Quicquid optima rerū
est natura: ꝙ pietas est magistra. That is to saye / that
nature is a right good thynge whiche is mayster of
pyte. For as Aristoteles sayth. Deus magistris et parē-
tibus nō possumus reddere condignum. That is to
saye ꝑ no man may ye yelde yerendye to god / ne his may-
ster / ne to his parentes lyke vnto as he hath receyu-
ed. And to this purpose speketh Hauenne sayenge ꝑ
lyke as ꝑ sonne wout bemes or rayes shyneth not a tree
wout braūches wereth bayes / ne a body wout mēbres ro-
teth. In lyke wyse a chylde wout loue of fader ꝙ moder
is none chylde / but of ꝑ nōpareyll them ꝑ whiche is wry-
ten in the gospell. Vos ex patre diabolo estis. That is
to saye / ye be chyldren of ꝑ deuyll your fader. For ꝑ chyl
dren of the deuyll can not obeye ne haue louene charyte
but the chyldren of god ben of cōtrarye condicyon. And
herof we haue an example in ꝑ gospell of saynt Luke ꝑ.
ii. chapytre. Erat autem subditus illis. That is to saye
that Jhesu cryste was subget to his parentes.

¶ Of the estate of marchaūtes. Ca. xiii.

¶ Marchaūdyse ought to be maynteyned wout frau
de ꝙ vsure for otherwyse it is not marchaūdyse
but it is deceyte. And therfore it is wryten in Exody ꝑ.
xii. chapytre. Nec vsura premes proximum tuum. That
is to saye ꝑ no mā aught to oppresse his neyghbour by
vsure / ꝙ lyke sentence is wryten in Leuitico ꝑ. xxvi. cha
pytre. And ꝑ prophete sayth ꝑ they shall be whym ꝑ le-
ne ne lorche his moneye to vsure ꝙ ꝑ ignoraūt doyge euyll
to other. To this purpose speketh sayn Ambrose in his
iiii. dolcol of ethyes ꝙ sayth Mat hes no dys to mā to haun
tes sayenge why despyse ꝑ fraude to thy neyghbour of
fāmyne seyng ther ꝑ sayst that ꝑ arte subtyll but
this to do is no subtilte but euyll ꝙ that ꝑ callest pourue

aunce is fraude couetyse and vsure. Moze ouer sayne
Johan Gryssostom vpon the gospell of sayne Mathewe
in his. v. Omelye sayth that there is no thyge moze sou
leine moze crueller than is the vsurer ỹ whiche seeketh
alway his owne prosperyte in ỹ aduersyte of other And
Tullius in his fyrste boke of questyons tusculaynes cõ
pareth the vsurer to the homycyde for lyke the homycy
de taketh away the lyfe so done ỹ vsurers taken away
the substaunce fro the poore people. Therfore ought the
marchaunte to take moze heede to sayth fulnes and trou
the than to habondaunce. For the goodes euyll goten
ben wytnesse of the perdycyon of the soule of hym that
hath euyll goten them and it sufficeth not in marchau
dyse to eschewe vsure but moze ouer to mayntene trou
the in weyght and in mesure and in all other thynges ỹ
apperteynen to marchaundyse. For as the wyse man
sayth in his prouerbes the. xx. chappytre god hath ab
hominacyon euyll weyght and balaunces fraudoulesly
vsed. ¶ And sayne Mathewe in his gospell the. vi. cha
pytre sayth that god shall punysshe the balaunce and ỹ
weyght deceyuable and them that bere ỹe by theyr
synnes and lesynges and shall yelde therof reason. And
therfore it was cõmaunded in the olde la we as it is wry
ten in Leuiticii the xix. chappytre that all marchaunde
se sholde be made truely in weyght in mesure in bulkeis
and quarters and in all other thynges semblably. And
euery marchauut ought to knowe that by the moyẽ of
fraude they maye not wexe ryche for sertayn that theyr com
quest by suche moyen is not oonly to theymselfe but it
is ther charge of the soule as sayd is. And the euyll
marchauntes ben semblable to frere the whiche all sem
beth all his busshettes and styrtes in the hye mountay

Good ma.

ne and fynably the fyre enflammeth them / & the fenix is brente in the myddes of them. In lyke wyse the vntrewe marchauntes allemblem ỹ rycheſſes euyl goten in the moũtayne of theyr pryde & fynably there brenne by couetyſe in the myddele of theyr goodes. Alſo by cauſe that it is layd ỹ in marchaundyſe ought loyalte and trouthe to be mayntened but ſome maye demaunde yf it be of neceſſyte / that the marchaunt ſelier ſaye to the byer all the defautes that he knoweth in ỹ thynge whi che he wyll ſelle. This queſtyon was made auncyently bytwene Dyogenes and Antipater his diſcyple and by maner of dyſputacyon ſayd Dyogenes that hym ſemed it ſholde be folye in ỹ marchaũt to blame his marchaundyſe / and Antipater ſayd it is no folye but it was faythfulnes & loyalte for other wyſe he ſholde deceyue his neyghboure. And ſhortely this dyſputacyon recyteth Tullius in his .iii. boke of offyces the .xii. chappytre & in anſwerynge to this queſtyon he ſayd that Dyogenes defendeth bcylyte and Antipater mayntemeth honeſte ỹ cauſe that honeſte is more worth than prouffyte or bcylyte conſequentely it folowyth that the marchaũt ought not to bydene to couere his defautes of his marchaundyſe. For as the wyſe man ſayth in Eccleſiaſtes the .xxvi. chappytre / the marchauntes oughten to kepe theyr marchaundyſe in abſtaynynge eche other in trouthe and in faythfulnes.

Of the state of pylgrymages. Ca. xliii.

This preſent lyfe is a ryght pylgrymage for man ỹ in this pylgrymage goth al way without reſte in ony place longe whyle he is inhabytacyon. In lyke wyſe the

se of a mā taryeth not longe in to this worlde/ and hath
no thynge of assurance. And this wytnesseth to vs the
apostle s̄ peynge/ that we haue here no cyte permanēt
ne abydynge. Couthe it is that they be not pylgrymes
that of this worlde maken theyr paradyse/ the whiche
oughten to conspere how Abraham by the commaun
demente of god departed fro his countre and went and
dwelled in a straunge countre. And then god gaue to
hym his blessinge/ as it appereth in the boke of Genesis
ꝑ. xii. chapitre/ bi this exsampie is sygnifyed to vs how
nothwithstandynge that we be in this worlde here bode
ly/ neuertheles in spyte we ought to go aboue by good
werkes and for to mayntene good lyfe. And to this pil
grymage we be called/ for lyke as we se ꝑ the tree tran.
sporteth fro shorte to hye by his growynge. In lyke wy
se a man that transporteth his herte fro this worlde in
to the other groweth more lyghtly in good lyfe & in ver
tues. ¶ And to this purpose sayd Jhesu cryst ꝑ no man
is accepte for a prophete in his owne countre/ for then
euery man ought to go into a straūge countre/ and it
is none other thynge to say but that in this worlde Whi
che is our contre ben none othes but pylgrymes prouf
fytynge fro good to good/ and fro vertue to vertue/ ꝑ
whiche oughten ꝺiligently to go vnto to prouffyte/ tyll
thyder that they be into the tetrne tesyred. ¶ That is too
wete in the blesse of heuen. ¶ And more ouer we ought
wete to aduyse how that the pylgrymes accompten and
reken euery daye with theyr hoostes. ¶ And in lyke wy
se we ought euery daye to well aduyse & take good he
de how we spende and paye to god oure debtes in know
lechynge of our trespaces. As ryde an auncyent man na
med Sidonius of whom recyteth Seneca in his thirde

hath tyghe lyteil begynnynge and the contynuaunce en
dureth ryghte greuously for after the mesure that the
knowleche cometh the thought groweth / and encrea-
ceth and the man weyeth the more melancolyous that
hath in his condycyon more bera and parfyght know
leche For yf a man lyueth in myserye thenne he weyeth
melancolyous by cause of his necessyte. And yf the man
be in prosperyte thenne his Joye shall be moche lytell
yf he well consydere how that his fortune shall not lon-
ge endure. For as Valerius sayth in his .ix. boke. Ma
nes lyfe is but a course moche lytell and harde to passe
for in the waye is none other thynge but powerte and
myserye. And yf there be ony good or wel he is alwaye
in peryll of fortune aduerse or of naturall deth. ¶ And
Boece in his thyrde boke of Consolacyon in spekynge
to the ryche man sayth thus thou wyst be prayed and
renoumed above other but aduyseth the well in what pe-
ryll thou arte / for the deth appropherre to the and in thy
fortune is no surete. And therfore sayth Marcian.
O lyfe humayne that thou arte myserable for thou arte
alwaye in peryll of deth thou arte without sureté thou
arte no thynge stable and fyrmably in spekynge of hym
selfe sayth. Alas where hen bycome the goodes of tyme
passed in stede of lawghynge now I wepe my Joye is
tourned in to heuynesse / thenne it is foye for a man to
affye and be ruled by fortune / ne in the lyfe humayne for
naturally all demaunde ruyne. More ouer late vs en
quyre and demaunde where they ben bycomen ye haue
lyued so pleasauntly in this worlde. And me semeth ye
the grete myght and lyteilneth hath put in his subgec-
cyon kynge Octauyan both Cresus whiche were so

ryche. Salomon the wyse. Sampson ꝑ strouge. Dauid the loyall. Holofernes the geaunt & all other puyssaunt conquerours hath not deth dyscomfyted theym. By the whiche it appeareth that the lyfe is vncertayne shorte and myserable & therfore no man ought in his lyfe haue greate fayth ne hope for ꝑ deth cometh comynly whā a man wenyth for to regne moost hye and longe in his greete puyssaunce and strengthe.

Chow all deedly synnes deseyren the deth. Ca. xb.

Deedly synne maketh a man to deye seen that ꝑ auncyentes were pylgryms. And to this purpose and we rede how Plato went on pylgrymage in to Egypte for to lerne the scyence of astrologye / as Polycrate sayth in his .iii. boke. And Pytagoras for to lerne ne trouthe went into yude / and after was in Egypte & in Babylon / as recyteth Polycrate in his thyrde boke. The chyldren of Israhel were .iiii. hondred pylgryms and after hem gyuen to theym the lande of promyssyon by ꝑ whiche thynges appereth that we ought to lyue as pylgryms yf we wyll come vnto perfeccyon. Trouthe it is that he is not a pylgryme ꝑ alwaye hath his herte on the countree that he cometh fro. And to this purpose rede how a man sometyme demaunded of Socrates why his pylgrymages prouyted no thynge to hym the whiche answered to hym that the cause was for as moche as not withstandynge that his body were / neuerthelesse his herte remeued not wherby it appereth that ꝑ pylgrymages ought not to be done only with the body but with the herte and with good wyll. And as touchynge to the pylgrymage of the soule it is

Impossyble to do it well but yf the herte be dyspoyed of
worldly affeccyons for ỹ synnes letten the pylgrymes
to do well. For as we se that grete burthens / grete he-
uynesse of body grete fatteneise / grete age / and grete se-
kenesse letten ỹ pylgrymage to do his pylgrimage. In
lyke wyse the burthen of couetyse the heuynesse of oure
slouth the fattenesse of our delytes and the olde age of
our synnes letten oure pylgrymage and our saluacyon
also. For all these thyngs letten vs to go and accomplys-
she our pylgrymage.

¶ Thus endeth the fourth boke.

¶ Here folowerh the. v. boke ỹ whiche treateth of deth
and how no man ought to glorifye hym of his estate.

¶ Fyrste it speketh how the lyfe is shorte and of lytell
enduryng. Capi. Primo.

Job sayth that a man is of shorte lyfe the whi-
che is full of mysery and pouerte. For lyke as
the floure vanysheth awaye / & as ỹ shadowe
fleeth fro place to place. Ryght so the lyfe of a
man passeth shortly & tyght lyghtly. By whi-
che it appereth that no man ought to glorifye hym selfe
of his lyfe. For yf thou be ponge / therfore arte thou not
a certayned that thou shalt lyue longe for to deye it is a
lawe comyn to olde and to ponge / and yf thou be olde
thou oughtest not also to glorifye the of the tyme that
is passed and of whiche is no thynge lefte no more than
of a cloude whiche is fyred & passed away lyke smoke &

to this purpose recounteth Seneca in his boke of natu
rall questyons how somtyme one demaunded of a man
how many yeres he had / and he answered in this ma-
ner. I knowe for trouthe / that the yeres that I haue
passed ben no tyme / for of theym is nomore than they
hadde neuer be / and therfore thou oughtest not to saye
that thou haste so many yeres it sytteth well that thou
saye that thou haste loste so many yeres / for they ben
passed and thou shalt neuer haue them agayne ne thou
shalt neuer se them / wherfore it folowth that no man
oughte of his grete age to glorifye hym self ne of his
yongthe also / for of tyme passed there is no more and of
tyme to come is no certayne. And to this purpose sayth
Ouyde in his .iii. boke of the arte of Loue / that the age
of a man is as the water that renneth one way and ne
uer retourneth agayne / and in lyke wyse renneth the
cloude that is passed. Thou thenne ꝑ arte wyse ought
test well to aduyse the by reason and thynke that there
is no thynge of the lyfe of this worlde. And of this pre-
sent mysterye we rede of Job that he lyued a hondred .
xl. yere after his mysterye and sawe chyldren of his chyl
dren vnto the fourth generacyon and thenne he deyed /
but he lyued in his olde age more worthely and more
Joyously than he dyde before his tryhulacyon / as it is
wryten in the .xlii. chaptre of his boke. We rede also
how the poore Lazar the whiche hadde pasience in his
aduersyte deyeth fynably of a moche glorious deth for
the aungelles bare his soule in to heuen and lodged it
there in Abrahams bosome / as sayn̄t Luke recyteth in
his .xii. chaptre. And therfore sayth sayn̄t Austen /
that he ought not to haue an euyll deth that hathe ly-
ued a longe good lyfe / for sythen that god is mercyfull

to synners by moze stronger reason he is mercyfull and debonayz vnto the Juste and good men and I can not byleue that god forgeteth atte his deth hym that hath serued and loued hym. ¶ And to this purpose we rede how moche was good and Juste vnto god the whome he toke and sette hym in paradyse/as it is wryten in ỹ boke of Genesis. And of Noe we rede how god preserued hym fro the euyll dethe/that is to wete of the flood by cause he was of good lyfe/as it appereth in the boke aforsayd. And of Loth we rede also how god preserued hym fro me a vylaynous dethe of whiche deyeden they of Sodome and Gomorre/and it is good to wete/god hadde not preserued hym yf he hadde be of euyll lyfe and of the condicyon of other. And moze ouer yf we wyll aduyse vs of the dethe of the good olde faders we shall fynde that they deyed in good vytte mynde and aduyse and atte theyr decesse they enseygned ryght well theyr chyldren and ordeyned ryght well of theyr successyon. As it appereth of Jacob ỹ whiche taught his chyldren that one after that other and prophecyed many thynges to come/and after he gaue vp his soulee moche deuoutly to god/as it appereth the. xlix. chappytre of Genesis. ¶ Tobye also taught his sone and his neueuoes moche swetely and shewed to theym his departynge/ as it appereth in his boke. ¶ And semblably we rede how Mathathias tofore his dethe shewed to his chyldren ryght well aduysedly/as it appereth the fyrste boke of Machabees/by ỹ whiche thyngs we se ẽ mayerely nyppertepus how a good lyfe procureth a good deth Therfore semeth no mã ought to doubte ỹ deth whan he may certeyly a good lyfe/to this purpose sayd Aristo. in his boke of thaples ỹ ỹ wyse mã ought not to defyze ỹ

deth but and yf it come he ought not to doubte it for it is a lytell thynge this present lyfe/as it shall be sayd here after.

¶ How this present lyfe ought to be despysed. Ca. iii.

And the body of the man is no thynge elles but the pryson of the soule/ and by cause no pryson may please/it followeth ỳ lytell ought this lyfe present to be pleasaunt & that ỳ body as a pryson to the soule is a thynge clere the body desyreth all the contrarys of the soule and empecheth and letteth the good werkes to the whiche the soule is enclyned. And to this purpose sayth Hyldebertus ỳ whan a man deyed the soule is delyuered fro pryson. And to that purpose recyteth Eusebi⁹ in his cronycles how many haue slayne them selfe for cause of the anoyaunce of this present lyfe as he that slewe hym for payne that he had of ỳ feuer quartayne. And Lucresse also by cause she reputed her selfe dyshonoured sayd ouyth it is that no persone ought to slee hym selfe/ as sayut Austen sayth in his boke of the Cyte of god and repreueth them that haue slayne thẽ selfe/ as they that ben abrayd named. Neuertheles by ỳ sayde hystoryes it appereth how this present lyfe is not be enuyous and not only to them that be in aduersyte/ but also to euery good creature whiche desyreth parfyghtly heuẽ is this lyfe noyous seen ỳ this corporall lyfe is but greuous to them ỳ desyre euerlastynge lyfe & by consequent he that seruyth deth bodily ỳ synneth mortally but many there ben ỳ sette no thynge of many synnes not withstandynge they by greuous & weyghty/ yet they ought to be ad-

tyme many haue be slayne ꝛ deed by cause of lyme that they dayly commyse and also ryght comynly. Rede we not that by cause of lecherye that god made all the worl de to deye by the flood/excepte Noe his wyfe ꝛ his chyl dren/as it is wryten in ỹ boke of Genesis the. vi. chapy tre. Wherfore were slayne Innumerable people of the tribe of Benyamyn but for the lecherye whiche was cõ mysed in the wyfe of the Leuyte/as it appereth in the. xi. chapytre of Judyth. And many other also were cuyl ly put to deth/as I haue reherced in the secõde boke in the chapytre of luxurye. Wore ouer we rede in holy scry pture/how many somtyme were slayne ꝛ deed by cau se of dyuerse lynnes the whiche ben on this dayes sma le and lyghtreputed. Ne rede we not how someryme who someuer blaphemed god he was stoned to deth of the people/as it appereth the. xxiiii. chapytre of the bo ke of Leuiticum. Alas on this daye the name of god is blaphemed without drede or fere of his punycyon. And as sayne Austen sayth. Many ben hardy to trespa se by cause that god delayeth theyr punycyon/but the tyme shall come that the payne shall be so moche more greuous/as the delaye shall be more longe. ¶ We rede also that Golyas blaphemed the name of god/but Da uid whiche was then a chylde slewe hym with his own ne swerde/as it appereth the fyrste boke of kynges the xvii. chapytre. ¶ More ouer we rede how many were somtyme deed by cause of Inobedyence ꝛ other by cau se of murmure and many other by cause of rauyne or of nedygēe and neuertheles the tyme is now in whiche the creature humayne setteth but lytell for to obeye god. Murmure and detraccyon regneth in these dayes in ỹ worlde/and to all maner synnes the people ben all en

clyned. Thenne we ought to be aduysed how somtyme many deyed and were slayne for cause of suche synnes/ as we dayly do and vse. And to this purpose we rede how the chyldren of Aaron were brente and deuoured of the fyre by cause they offred of the fyre in the temple agaynst the wyll of god/as it appereth the.x.chappytre of Leuiticū. Wherfore swolowed the erth Thore Dathan and Abyron but for as moche as they murmured agaynst Moyses/as it appereth the.xvi.chappytre of ỹ boke of Nombres. Wherfore was Herode smoten and slayne of his enemyes/but for he wolde appropre to hȳ selfe the louynges of god/as it appereth ỹ.xii.chapitre of the actes of the appostles. Wherfore was Ananias and Saphire stoned to deth/but for as they fraudelently toke awaye the goodes whiche were ordeyned to the seruyce of god/as it appereth in the same boke the.v. chappytre. O lorde god yf thou now punysshest semblably them that trespace. I byleue that there sholde be moche fewe synners and that many sholde moche drede god whiche now dayly do euyll. But as the scripture sayth/god suffred synners to lyue to thende that they conuerte theym fro theyr synnes/and whan they lyue longe without conuertynge theym selfe so moche more they heuy and of theyr necligence so moche gretly shall they be punysshed. Trouthe it is that some folysshe people saye oftymes ỹ they lyue longe by cause they be shrewes & euyll/& also they haue an hope to lengthe theyr lyfe by cause they be euyll and shrewes by euyll doynge but that is a folysshe hope for they ought well to consydere and beholde the folysshe thoughtes/and that for suche hope they deserue the dethe and ben vnworthy to haue the tyme in whiche they

maye amende theym they ought also ryght well to aduyse theym how the same god that punysshed the auncyent people whiche were in the olde tyme / ye same god without ony helpe may at all tymes punysshe them yf it please hym. And whan he forbereth of his grace vnkyndenesse for to do the worse for to wene to lyue the more lenger and therby to lengthe his lyfe. O Ingratytude or vnkyndenesse / thou art cause ye many lese theyr graces / whiche god graūteth to them that wolde amende them. Therfore euery man ought to knowe and remembre the grace that god hathe done to theym / whā he hath suffred theym longe to lyue. For after the measure the lyfe is more longe the synnes ben the more greter whan a man lyueth without correccyon and without amendement. Alas we ought to consydere how for euery synne we deserue ye deth as it is tofore sayd. Wherfore deyeth Hcliye / but by cause he was cecligente for to chastyse his chyldren / as it appereth the fyfte boke of kynges the. ix. chappytre. Wherfore was Absalon slayne but for his pryde whan he wolde haue occupyed the realme of his fader / as it apperet the. ii. boke of kynges the. xviii. chappytre. We rede also how Balthazar was ryght euyll & therfore he deyeth an euyll deth / as Danyell recyteth in his. vii. chappytre. Wherfore dyde Architofel hange hym selfe but by cause that he was in despayre / by cause of the false counseyll that he dyde ayenst Dauid / as it is wryten the. ii. boke of kynges ye. xvii. chappytre. Also they ye falsely wytnessed ayenst Danyell and were not they deuoured of the Lyons. Wherfore were they horrybly slayne that wytnessed falsely ayenst Susāne / but by cause they falsely accused

her. Therfor they that vnreasonably synne they deser-
ueth as it is aforsayd.

How no man ought to doubte ne to fere the de-the Capi. xiii.

God saued theym that louen hym and seruen hym
for in the gospell he promysed that they shall ne-
uer perysshe ¶ To this purpose sayth the prophete Ju-
ste and trewemen shall lyue pardurably and shall flou-
ryssh eas a paime. By reason also they that go ryght
waye shullen arryue at a good porte they then that ly-
uen Justely shullen deye of a good deth. Trouthe it is
we rede some hystoryes apocryfates and not approued
the whiche sayen that somtyme many good heremytes
that lyueden al theyr lyues holyly and neuertheles in
thende by vayne glorye or forother lyfe they deyed not
well. But sauynge the reuerence of theym that haue wry-
ten suche hystoryes as mesemeth they be not trewe
but contryued. For it may not be that god suffreth not
a man to mesprysse ne not synne at the poynte of deth wh-
che all his lyfe hath lyued and seruedhym deuoutly. But
it myght so be that many haue shewed al theyr lyues to
be good and deuoute whyche were moche lyge to the wh-
che deyed euyl and no good deth and that is no meruaylle
for ypocrelye is a synne the wel deserueth to deye an euyl
deth but of theym the be good without fayntyse I may
not beleue suche hystoryes for the good lyfe deserueth
a good deth. And to this purpose we haue many exam-
ples antentiques and approued by the whiche it appereth
how the good people deyed well and holyly. ¶ Rede we
not how Moyses synguler seruaunt of oure lorde deyed

ryght worthely and by the cõmaundement of god. And the scrypture sayth ꝑ god buryed hym as it appereth in the boke of Deutronomie. Semblably we rede how Helye the prophete was ryght gloryously lyfte vp in to paradyse for he beynge nyghe his deth there appered a carte and horse clere as fyre descendynge fro heuen which toke hym and transported hym in to paradyse terrestre as it appereth the. iiii. boke of kynges. How deyed also Job the good and pacyent. Certaynely we re de that after the tourmentes and tribulacyons whiche he endured without synne and suffred moche pacientiy he lyued a hondred and. lx. yere and deyed well and ho lyly. Also sayntPoule sayd I desyre the deth for to be w Jhesu cryste. Trouth it is that his desyre presupposed the wyll of god for other wyse ought none to desyre it. And how be it that many loue this lyfe and the worlde also to be founded in folye and in euyll aduyse for as thappostle sayth we haue here in this worlde no cyte perdurable but we ought to enquyre & gete the cyte of heuen by whiche it appereth that many be decepued ꝑ alwaye wolde lyue here for they desyre ꝑ whiche maye not be naturally they desyre also gaynsayen to theyr saluacyon. And therfore sayth Therencius in his. iiii. boke that people of grete courage haten this lyfe and doubten no thynge the deth and therfore thou oughtest not to procure thy deth ne abredge thy lyfe vndueiy but thou oughtest to desyre the lyfe to come in suche wyse that this lyfe be not to the as a paradyse in thyn herte or as thy last truste. And take hede to the Olyphaunt the whiche whan he slepeth leneth vnto a tree & them comen the hunters the whiche cutten the tree & so the Olyphaunt fayllyth and is taken and slayne. In lyke

wyse it happeth to them that setten theyr truste in this lyfe for the tyme shall come that theyr truste shall all be loste / and also they shall se that it is a lytell thynge of ỹ lyfe of this worlde / & me semeth that it were good that a man sholde remembre fro the daye of his byrth vnto the daye of his deth he sholde fynde that the daye of his deth sholde be more worthy than the daye of his byrth for a man is borne in synne / and yf he wyll he may deye in grace the daye of his byrth is the daye of entrynge in to myserye / trybulacyon / and in affliccyon but that the daye of deth is more worthy it appereth / for a man is borne all Ignoraũt and without knowleche but at his deth then comynly a man knoweth god and hym selfe / ehenne is that the daye that he hath moost veray repẽtaunce / wherfore it appereth that the daye of the dethe is more happy comynly than the daye of his byrth and therfore many wyse men haue receyued ỹ deth Joyously. And to this purpose sayd Mercurye to a man. I wolde saye he yf it pleased god that I were quyte out of this worlde ỹ to thende ỹ my soule were lyft vp aboue in to heuen. And certaynely we rede how Plato made somtyme a newe boke named Phedron in whiche he preueth and sheweth how a resonable soule ought after this lyfe to haue heuen / the whiche boke Epedocles studyed moche dylygently / and whan he apperceyued that the soule was ordyned for to haue suche a good he despysed moche this lyfe / & mounted vpon an hye walle / from whiche he fylle for to shorte his lyfe for to gete and haue heuen and how be it that his opynyon is not good ne approued neuertheles by ỹ sayd hystorye it appereth that he that entendeth to haue heuen ought lytell to prayse his lyfe.

It appereth yet by Seneca in his boke of Remedies of fortune / in whiche he sayth that it is folye to drede that whiche cometh of nature & that one maye not eschewe. And therfore in his .vi. boke of questyons naturall he hym selfe sayth that ỳ wyse man ought not to doubte the deth ne ỳ thynges also by whiche he may deye by honoure. For the knyghtes ought not to fere ne doubte batayll founded by ryght and in reason. And ỳ wyse man ought not to hyde the truthe supposed that therin be peryll of deth. And to this purpose sayth Varro in his sentences that he is a fole ỳ doubteth the deth for he taketh two paynes for one that is to wete ỳ deth and the drede whiche maye no thynge prouffite to hym but increase his payne. And therfore sayth Seneca in his .iii. boke of questyõs naturall. It is a lytell thynge sayth he of the lyfe of a man / but it is a gretter thynge whã a man may and can despyse his lyfe / for thenne shall he be sure in see and on lande in batayll and in all perylles. Thenne ought euery man desyre to deye without drede as afore is sayd. Now wolde god that the ryche men of this worlde wolde take hede herto / for then sholde they lytell doubte the deth / and lytell loue theyr goodes / seen they muste nedes leues it all. And therfore sayth Seneca in one of his epystles wherfore wepest thou whan the behoueth and muste nedes deye / for as moche folye is he that wolde lyue all the tyme to come / as he to whome it displeased byeause he hath not lyued all ỳ tyme passed / & to this purpose recõuteth Valeri⁹ in his .vi. boke how ỳ kyng Lazuriat⁹ dyde do crucefye

a man named Theodore by cause that he had repreued
hym of certayne cuylles that he had done. And thenne
Theodore beynge on the crosse sayd. I had as lieue sayd
he deye on hye on the crosse as to deye lowe on the erthe
And therfore sayd Lucan in his. viii. boke that no man
ought to doubte the deth / seen that it is the laste payne
and the ende of all mysery e. Of whiche deth speketh a
philosopher named Secundus. One demaūded what
thynge is deth / and he answered and sayde / that it is
the drede of ryche men and the desyre of poore men the
Joye of wyse men and the ende of payne. And Macro-
bius in his fyfte boke of the dreme of Scyppon sayth þ
verraye philosophye is for to thynke on the deth. Trou
the it is that there be two maners of deth / and one deth
is named the deth of the soule whan it is without ver-
tues and that deth ought euery man moche to doubte /
for it maketh þ soule Indygne & vnworthy of all good.
That other deth is sayd corporall / the whiche no wyse
man ought to doubte. And to this purpose sayth Se-
neca that it is a thynge moche miserable not for to kno-
we to deye and they that can not deye / ben they þ neuer
dyspose theym for to deye / but in dede they haue a foly-
she hope to lyue alwaye. Agaynst theym speketh þ sen-
tence sayenge that the deth is þ desyre of wyse men re-
tytynge how one named Zenomanus purchaced his
owne deth wenynge the better for to lyue after this lyfe
and how be it that no mā ought semblably to do / neuer
theles it appereth by that / that no man ought to doub-
te the deth. And to this purpose recyteth Zenophon how
Cyrus deyed sayenge. My frendes and & my chyldren
whan I shall be deed wene ye not that I go in to a ne-
we countree for my herte hath alwaye ben to in that o-

ther worlde / and for so moche whan I shall be deed I shall be alwaye in the countre in whiche I was tofore / by the whiche hystoryes it appereth how the wyse men ought alwaye to haue theyr hertes on the other worlde Therfore sayth Quintilianus in his .iiii. boke / it is a thynge moche desyrous to come for to se the daye and the houre that a man is gyuen & delyuered to his maker. And prosper in his Epygramaton sayth that after the dethe shall be Joye without ende / lyght without derkenes / wyll all one / helthe without maladye / Joye without ennoye or greuaunce / and therfore men ought lytell to drede the dethe.

How to thynke on ỹ deth is a thynge moche prouffytable. Ca. v.

The wyse man in the .xxxviii. chaptre of Ecclesiastyke sayth / remembre the of the laste dayes that is to saye of thy deth and thou shalt neuer synne. For a man ỹ thynketh he muste nedes deye hath a drede to trespace and to do amys and setteth lytell by the worlde and by hym selfe / and also he is all cooled of the vanytees and of all worldely pleasaunces. And to this purpose Tullius in his fyfte boke of his questyõs tusculaynes alledgeth Socrates / ỹ whiche sayth that the lyfe of phylosophers is for to thynke on the dethe. Semblably sayth Platon as recounteth Alephareus in his boke of ỹ dyuyspon of phylosophye. Seneca also in his .xvi. epystle sayth that a man by cometh franke and free by thynkynge of the deth for that canseth to eschewe synne of whiche cometh all seruytude and aunsyently & of olde tyme whan themperours were crow-

Fried it was demaunded of them in what place they wo
be be berged / & thenne they assygned the place of their
buryenge & this custome was ordeyned to thenne that
they sholde remembre they deth for to esche pryde / as
it is recounted in the lyf of saynt Johan the Amener.
Saynt Gregorye in his .xx. boke of moralles sayth that
whan a man is tepted the soueraygne remedye is to thy
ke on the deth. And in his .xxi. boke he hath the same
purpose geuynge an example of them that sayled on ȳ
see / the whiche lefte playes and ebatemētes whā they
sawe the tēpest of ȳ see come. Semblably is it of them
that thynken on ȳ deth. Touch it is that by this thyn
kynge no man ought to angre hym selfe but he ought
well to auyse hym. For they that ben angre ben they
that ouermoche louen this worlde and the other do not
so but reioyse as it is aforsayd. Wore ouer thou ought
est to knowe that to thynken the deth macheth a man
humble for the deth shall make vs all egall. And ther
fore shall be no dyfferences betwene the poore and the ry
che whan the bodyes shall be roten and asshes as wyt
nesseth Seneca in his epystle .lxxv. To this purpose
sayth the wyse man in his boke of Ecclesiastike ȳ .v. cha.
pytre. All naked I am borne / and all naked I shall re
torne in to the erthe. Thenne me semeth that it sholde
be a moche prouffytable thynge ȳ consyderacyon of the
deth / by the whiche a man by cometh humble and kno
weth his fragylyte. And certaynely who ȳ wolde well
thynke how the lyfe is shorte and how ȳ deth is nyght
he sholde be moche dylygent to do well. For the tyme
shall come that a man shall not mowe do well. And to
this purpose sayth the appostle in his laste chapytre ad
Galathas / late vs do well as longe as we mayȝ sayth

we haue the tyme and seasō / as who wolde saye that
the tyme shall come that we shall not mowe do well / ꝑ
is to wete after the deth. And to this purpose we rede
an hystorye of a yonge man the whiche consyderyng
that all we muste nedes deye he entred in to relygyon
for to amende his lyfe / wherof his fader was moche so-
rowfull and angry / and came to hym for to entreate hym
to retorne to the worlde the whiche answered that glad
ly he wolde retorne with that he wolde chaunge one of
the customes of the countree. Thenne the fader answe-
red that he wolde chaunge gladly the custome / seen ꝑ
he had ryght grete puyssaunce in the countree and de-
syred to wete what custome it was. And the sone sayde
to his fader ꝑ ye wolde take awaye this custome / ꝑis
to wete / that no yonge people deye / but only the olde.
For ye knowe well that the customs of youre countree
is that the yonge people deye as well as the olde / and
therfore I am entred in the relygyon. For I wote ne-
uer whan I shall deye. The whiche wordes consyderyn-
ge the fader departed all confused & lefte his sone dwel-
lynge in relygyon the whiche sone had moche well con-
syderedthe worde of lorde Jhesu cryste sayenge / wake
ye and aduyse you well for ye knowe not ꝑ houre whan
god shall come and calle you / as recyteth sayntt Mathe-
we in his .xiiij. chapytre. And me semeth that oure pre-
sent lyfe maye be compared to a realme / of whiche re-
counteth Valerius / how sometyme was a realme / the
whiche euery yere made a newe kynge / and as longe as
thy pere dured the kynge was ryche in grete ri-
trand in grete ryches but as sone as the yere passed
he was despoyled all naked and banysshed out of the
realme and for his salarye they gaue hym but an egge

only. And it happened that there was one kynge amonge the other whiche aduysed hym that in the yere that he sholde be kynge he sholde lede of his rychelles ynough in to a straunge countree for to lyue in tyme comynge and for to mayntene his estate / lythe he wolde be banmyshed by the maner aforsayd. We ought thenne take exampte of this kynge for to do well as longe as we lyue. For the tyme shall come whan we shall be banmyshed out of this worlde and all naked sent hens. Therfore we ought in the tyme of oure lyfe to make pourueaūce of good werkes and sende theym in to a straunge countree that is to saye in to heuen. Therefore ought we to make our tresour as Jhesu tryste admoneseth vs that we sholde make our tresour in heuen / for there is no maner of peryll ne of theues ne of persecutours ne of thynges that maye greue. Wherfore ought euery man acquyre & gete the realme of heuen / and that to do we sholde make dylygence yf we thynke & remembre how in shorte tyme vs by houeth to deye.

¶ How no man ought to be curyous of his sepulcre. Ca. vi.

Sepulture curyous maye be sygne of vayne pryde and of vanyte. And synguleryly whan a man in his lyfe do make and ordeyne it curyously / & taketh therin vayne glorye & pleasure. And in so doynge he putteth his soule in grete peryll and yf thou sayd that thou dooste it only to the ende that ỹ people praye for ỹ whan as they shall se they portrayture. Therto I answere that ỹ in my lyfe I haue se many sepultures / but I haue not apperceyued ỹ the people is meoued to deuocyon or

to praye to god by cause of them / but I haue well seen moche people beholde aduyse and Iangle by cause of suche sepultures and me semeth it is no thynge aduenaūt ne apperteyneth not to a synfull creature to haue a sepulture so curyous ne so enhaunced as many men haue. For I suppose that it is more to theyr dampnacyon than to theyr saluacion Alwaye I saye not but thou mayste in some maner ordeyne for thy selfe a sepulture accordynge to the estate as it apperteyneth to the / but beke the well that thou therin take no pryde. For more syttynge sholde it be that suche goodes were employed to shryne the bodyes of sayntes the whiche thou hast employed to a sepulture for the whiche arte a synner & vnworthy to be enhaūced aboue ẏ erthe halowed. And to this purpose speketh saynt Austen in his boke of the that ben passed out of this worlde. How that gloryous sayntes of heuen haue not retched of theyr sepultures. For some haue be brente some drowned other byheded and other delyuered to houndes & to beestes. And certaynely the sepulture serued more for dysporte of them ẏ lyue than it doth to the praysynge of god ne prouffyte to them that be deed lyke as wytnesseth saynt Austen in his boke of ẏ Cyte of god the .xiiii. chaptre. And to the same purpose we rede in the seconde boke of Vites patrū / how somtyme a good mā sawe an euyll man moche honourably buryed and had a ryght curyous sepulture. And he sawe a good man throwen in to the felde and eten of beestes / wherfore this sayd good man was angry. Thenne an aungell appered to this man that was angry and sayd to hym. My frende be no thynge angry for the curyous sepulture is the payment of the euyll man yf he haue in his lyuynge done ony good but

the good man whiche was eten of the houndes is ho-
ly rewarded in heuen / by whiche it appereth that the
curyousyte of sepulcures is not prouffytable. ¶ And cer
taynely we rede how Dyogenes commaunded that af-
ter his deth his body shulde be delyuered to the bydes
and to the beestes to ete. And whan it was demaunded
the reason wherfore / he answered that the beestes after
his dethe shulde hym not harme / though they tare and
despyced all his body / and it shulde do grete good to the
beestes to take of hym their nature / and it is better soo
to do than do putte it in the erthe for to do rote. ¶ Also
Tullius recounteth in his fyfte boke of questyons tus-
culanes. And semblably he recyteth how one demaũded
a phylozophre named Azagerias in what place he wol-
de þ his body shulde be buryed. The whiche answered
that he was contente of all the place of þ worlde. ¶ We
rede also how a tyraunt manaced a phylosophre named
Theodore / that he wolde delyuer his body to the beestes
the whiche answered that after his dethe he retched noo
thynge of ony sepulcre ne of suche vanytees / as Dene-
ca recounteth the. xviii. chappytre of the boke of tranquy
lyte of courage. ¶ And pompeius in his. iii. booke recy-
teth how the kynge Lygurgis commaunded that after
his deth he shulde be throwen out to the lee. Auncyentely
also many men wolde their bodyes shulde be eten and
certaynely sayne Jerome in his boke agaynst Jouyny-
an recyteth / how that the people called Gallagyers had
a custome to ete their parentes. For it was better as
they sayd their bodyes ete therin than the wormes. And
how be it that it is an euyl custome neuertheles by the
aboue sayd it appereth how the auncyent people were
nothynge curyous of their sepulcures / trouthe it is a

thyng reſonable for to requyre that his body be buryed in a place halowed for ſomtyme ỹ prayers that be ſayd inhalowed places ben ryght prouffytable. And to this purpoſe ſaynt Auſten in his boke of them that be paſſed out of this worlde recyteth how a good woman dyde do burye her ſone in the chirche of a martyr in hope that the preſence of the martyr ſholde be moche prouffytable to the ſoule of her ſone. And in dede be the prayers of the martyr his ſoule was moche allegged of his payne and was a ſone ſaued as fynably was ſhewed to the ſayd good woman By whiche it appereth that how be it that curyoſyte of ſepulture be but lytell neceſſarye neuertheles halowed place is for de demaunded reſonable. And therfore ſome auncyentes were moche delygent for to be buryed in place reſonable. ¶ Rede we not how Abrahan ryght dylygently bought a felde for to burye therin his wyfe / for he wolde not that ſhe were buryed in ony erth but in his owne / as it appereth the xxiii. chapytre of Geneſis. And Jacob requyred his ſone Joſeph that he myght be buryed with his parentes / as it appereth ỹ. xlviii. chapytre of Geneſis. And of Moyſes we rede / how whan he paſſed out of Egypte / he tranſported the bones of Joſeph in to the lande of promyſſyon for to laye them with his parentes / as it appereth in Exody ỹ. xiiii. chapytre and knowe thou that not only thou oughteſt to thynke of thy ſepulture / but alſo it is a thynge moche reſonable for to burye the bodyes of the poore people. And herof we rede how the aungell moche recōmaunded Thobye by cauſe he was ſo moche dylygent for to burye a dede man in erthe the bodyes of that dede people as it appereth ỹ hyſtorye of

Good nia. Dede

chappytre of his boke. And semblably ought mochel to be prayled Joseph and Nychodemus whiche were dylygent for to burye the body of Jhesu cryste/as it appereth the.xxvii.chappytre of sayne Mathewe/by whiche thynges thou mayst well apperceyue how for to burye other ꝑ oughtest to be ryght dylygent and attendaunt. But of thyn owne sepulture thou oughtest take tyell heede and not be ruthyous. ✠

How a persone ought to thynke on the daye of dome. Capi. vii.

IF thou thynke on the Jugement synall/thou shalt be moche aferde for to do euyll as it is the wonte to vs by experyence of moche people ꝑ lefte to do euyll for feere of Justyce. And yf ꝑ demaũde of me whan shall be ꝑ daye of Jugement I answere to ꝑ as dooth sayne Austen in his sermon ꝑ he made of the Innocentes/the whiche answereth to the same quellyon sayenge/that ꝑ daye of dome shalbe/as who sayth now or anone for as thappostle sayth in a moment and atte one stroke shall thangell sowne the trompe and all shall aryse and come to the Jugement. There shall be moche abashed they that shall be in synne/for no thynge shall auayle therme to wepe/ne morne shall mowe do thynge that maye prouffyte to his saluatyon. The prayers of sayntes shall not therme mowe helpe the therfore thou prayest whyle thou lyuest here wysely to aduyse ꝑ/for when thou shalte se thy sayte/thy sentence to fore thyn eyen/there shall be thyn enemyes ꝑ shall accuse ꝑ/and thy conscience shall be whome ꝑ shalbe dampned with out remyssyon for euermore. And Hugyte sayth/ his bo

ke of the arke of Noe the. viii. chapytre / that ꝑ elementes and all creatures that haue done to the seruyse shall demaunde Justyce of the. The erthe shall saye I haue bore the I haue nourysshed the. The water shall saye I haue refreshed the and haue conforted the / and in lyke wyse all creatures shall reproche ꝑ of theyr benefaytes in sayenge that they neuer serued the but to the ende that thou sholdest serue god / whome thou haste not serued / and therfore we demaunde reason of the / as of hym that hath euyll knowen the goodes that god hath done for hym. But ꝑ mayst saye that the daye of Jugement shall not come yet in a grete tyme / and therto I answere the & saye that the tokenes & sygnes of ꝑ daye of dome ben almoost accomplysshed / ne se we not how lecherye regneth ꝑ whiche somtyme was cause of noes flood & of the perdycyon of ꝑ worlde / & me semeth that lecherye semblably maye gyue to vs cause to doubte ꝑ the daye of dome be nyghe / for in mariage is lytell loyalte for trouthte / & in people of the chyrche lytell chastyte / of whome speketh thappostle in his epystle to the ephesyens sayenge that lecherous people shall haue no parte in the realme of heuen. More I answere to the and saye that many other synnes ben accomplysshed. For ꝑ sonne and the mone haue loste theyr clerenes / and the sterres ben fallen fro heuen / & ther is none other thynge to speke of but it is come for ꝑ chirche whiche ought to lyght all the worlde lyke as the sonne is now in these dayes derked & in many maners enuatched with vyces And the mone / ꝑ is to wete the seygnorye temporall is now in this tyme eclypsed & full of pryde & of tyrannye. ¶ And the sterres is that is to saye the clerkes the prechoures and the counseyllours ben fallen from heuen /

for they haue lefte to saye trouthe for tenspewe and folowe flaterye. By whiche it appereth that the sygnes & tokenes of ỳ daye of dome & last Jugemēt ben ynough accomplysshed. And yf thou demaunde me yf Antecryste be come I answere to ỳ that whether he come or not come neuertheles many beleuynge that do the werkes of antecryste & that maye well be calleo his dyscyples. For they ben false dyssimylers and euyll ypocrytes and of suche men antecryste shall be. Trouthe it is that some maye saye that the daye of dome maye be knowen naturally to whome I answere that it is no thynge so for god hath not shewed it to man ne to aungel as it appereth in the boke of thactes of the appostles and ỳ same wytnesseth saynt Austen in the lyste verse of the. vii. psalmes but not withstandynge that in folowynge some auctorytees and reasons maye i this mater thynge be sayd without to determyne ony thynge for god is he only that maye determine the daye and the houre of the Jugement as it pleaseth hym. Thenne it sholde seme fro the begynnynge that the worlde sholde fynysshe in thende of some thousandes of yeres. And for as moche as it is. vi. M. vi. C. xlv. yere syth ỳ worlde was begōne / therfore lacketh yet. iii. C. xl. yere or there aboute vnto the daye of dome. And that it be so I afferme not ne saye but some auctorytees speken of thousandes of yeres in spekynge of the daye of Jugement. And certaynely the prophete Dauid sayth that a thousande yere ben tofore thyn eyen as the laste daye lyke as he wolde saye / that the worlde shall fynysshe vpon the ende of some. M. of yeres. And more ouer sayn̄t Johan in his Apocalyps the. xx. chapitre sayth that Sathanas shal be bounde a. M. yere vnto thende of the worlde. ¶ And

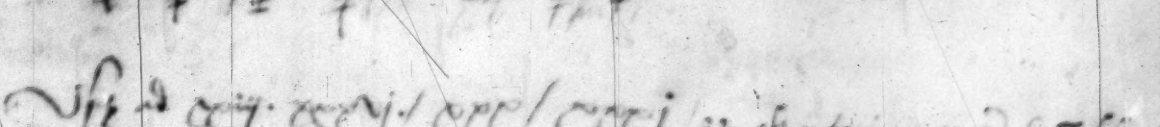
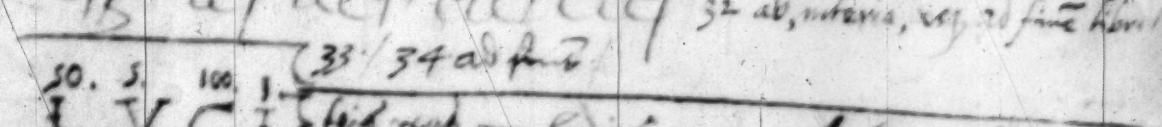
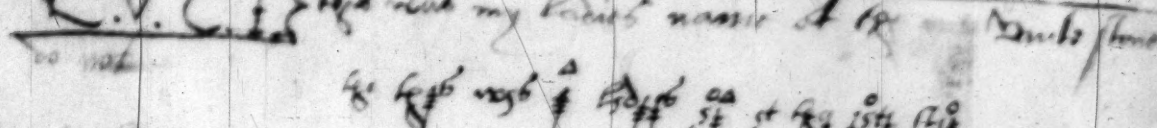
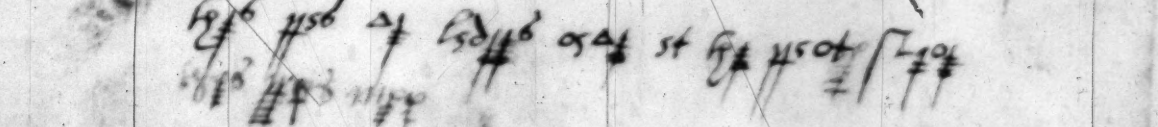
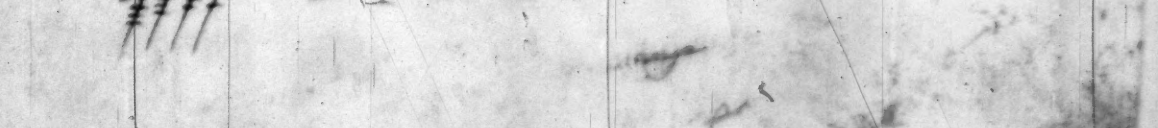
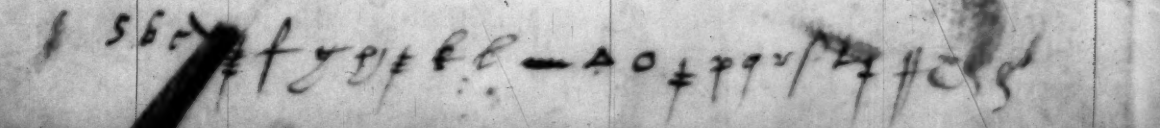
the prophete Helye sayth that the worlde shall endure. vi.M.yere in a countynge from the tyme that he lyued. ¶And Plato thymeon sayth that the worlde shall be renewed within.xx.M.yere/whiche thynges it appereth as it semed atte the begynnynge that the worlde ought to fynysshe within therde of some.M.yeres. ¶And more ouer Lautentyke sayth in his.viii.booke the.xxxi.chapytre that the worlde shall endure.vi.M.yere. ¶And Albymazar in his.ij.boke of cõunccyons in the.viij.dyfference sayth that the tokenes of the worlde chaungen after the mutacyon of Saturne/and synguleriy whan he hath made.x.reuolucyons the whiche amoũteto.ij. C.yere or therabout/wherfore we haue some experyence. For after.x.reuolucyons of Saturne came Alexander/and the Royame of Perse was destroyed. And.x.reuolucyons after came Jhesu Crist whiche toke oure humanyte and brought the newe lawe to the worlde. And.x.reuolucyons after cam Meny whiche contryued agaynste the Paynems a newe lawe. And.x.reuolucyons after came Machomet the contryuer of a false lawe And.x.reuolucyons after came Charlemayne whiche conquered the empyre. And.x.reuolucyons after came Godefrey of Boyone whiche conquered the holy londe. And thus some maye saye that by suche mutacyons as sayd is/that they may knowe by astrologye the dyffynyssheiment of the worlde/but I am not of that opynyon for god knoweth it oonly/and in this mater ought noo thynge to be affermed/and lyke as saynt Austen sayth in his seconde booke of the Cyte of god the.ii.chapytre. After me semeth that how be it that thou knowe ye daye of Jugement/and suppose that it shall not be in longe tyme. Therfore it is not but that thou oughtest to

dyede it as mochē as it shulde be ryght shortely. For the
daye of thy deth the whiche shall be ryght shorte shall be
the daye of thy Jugement seen that in the same houre
shall all be done with the and neuer shall the sentence be
chaūged. And it is no doubte that yf thou deye in euyll
estate in that houre thou shalte be dampned / & yf thou
deye in grace the same houre / thou shalt be saued or in
the waye of saluacyon / wherbye it appereth that lyteli
auayleth the hope of them that sayen that the worlde
shall endure moche longe.

Here endeth and fynyshed the boke named and In-
tytled good maners. Enprynted at London in Fletes
strete at the sygne of the Sonne by me Wynkyn de
Worde.

Farre, ye iere, iaste, hu to sfaut or cast.

K /Rimam



50. 5. 100. 1.
L. V. C. I.